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MARCVS HIERONYMVSVIDA  
CREMONEN̄ALBAE EPISCOPVS.

*J. Fander Guckb. Sculp.*

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# P O E M S

O N

## DIVINE SUBJECTS,

ORIGINAL and TRANSLATED from  
the *Latin* of

M. HIERON. VIDA, Bp. of *Alba*.

With Large ANNOTATIONS,

More particularly concerning the

*Being and Attributes of GOD.*

---

By *THO. MORELL*, A. M.

Fellow of King's-College, Cambridge.

---

--- Not from Helicon's imagin'd Spring,  
But SACRED WRIT we borrow what we Sing ;  
ANGELS and WE assisted by this Art,  
May Sing together, tho' we live apart :  
Their Joys are full, our Expectation long,  
In LIFE we differ, tho' we join in SONG.

WALLER.

---

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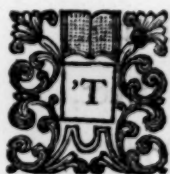


A P R E F A T O R Y

# Copy of Verses

O N

## *Divine P O E S Y.*



IS the Divinity within, that fires  
The raptur'd Mind, and worthy Thoughts  
inspires,

When pious Bards the Praise of *God* rehearse,  
And sing the Giver with the Gift of Verse.  
Thrice happy Bards, whose Song is not in vain,  
When Mortals relish the instructive Strain,

And

ii      *A Prefatory Copy of Verses*

And seek, sincere in Heart, to know the Pow'r  
Of Pow'rs Supreme, *and seek to know no more* ;

The *Sceptic* hence his anxious Doubts resigns,  
Convinc'd that <sup>a</sup> *Blackmore* in his nervous Lines  
At least has prov'd a *God* ; a God who made  
Th' expansive Heav'ns, and Earth's Foundation laid ;  
Who form'd all Creatures that inhabit there,  
And still protects them with paternal Care.  
But, who to save this World vouchsaf'd to bleed, --  
To die, --- (when Love Eternal so decreed,)  
Him <sup>b</sup> *Wesley* sings ; Him, that Almighty Pow'r,  
Whose Type or Shadow <sup>c</sup> *Cowley* sung before ;  
When his luxuriant Fancy *Jesse's* Son  
Engag'd, in Numbers scarce inferior to his own.

Hence too we Greatness scorn for the Retreat  
That humble <sup>c</sup> *Norris* sings, and sings so sweet,  
There to collect our Pow'rs, and all employ  
In the Pursuit of *intellectual* Joy.

Nor

<sup>a</sup> *His Creation.*

<sup>b</sup> *His Life of Christ.*

<sup>c</sup> *His Davideis.*

<sup>d</sup> *See his Poem, Sitting in an Arbour.*

Nor <sup>a</sup> *Watts*, will I forget thy *Lyric* Song,  
As smooth as *Horace*, yet as *Pindar* strong.

And taught by <sup>b</sup> *Solomon's* persuasive Strain,  
That all we see, or think, or act, is vain;  
The Fruits of Knowledge we admire no more,  
Pleasures seem Poison, and a Shadow Pow'r.  
What awkward Joy excites the *Miser's* Breast,  
To make poor *Charity* his welcome Guest,  
When e'er she begs in <sup>c</sup> *Prior's* easy Line,  
Who almost makes the Scripture more divine!  
Where <sup>d</sup> *Broome*, let thy harmonious Numbers dwell,  
Nor ask thy Friend to sing, what thou canst sing so  
well.

When serious <sup>e</sup> *Waller* bid adieu to Arms,  
To Courts, and *Sacharissa's* dying Charms,  
And tun'd to nobler Themes his solemn Lyre,  
Desirous soon to join th' Angelic Choir,

Sweet

<sup>a</sup> *His* *Horæ Lyricæ*.

<sup>b</sup> *A Poem by* *Prior*.

<sup>c</sup> *His Paraphrase on* 1 *Cor.* xiii.

<sup>d</sup> *See his Epistle to Mr. Pope.*

<sup>e</sup> *His Divine Poems.*



iv      *A Prefatory Copy of Verses*

Sweet flow'd his Words, and so divine his Sense,  
That *Dryden* thought him *but new come from thence*.

And still, methinks, we hear those Heav'nly  
    Strains,  
That once with Transport fill'd *Judea's* Plains,  
While <sup>a</sup> *Pope* in lofty Ecchoes sounds those Joys,  
And sings *Messiah* with an Angel's Voice.

But hear, and tremble at the angry Sound,  
That <sup>b</sup> *Young's* Ten Thousand Trumpets spread  
    around ;  
Strange ! we the Passions catch from either Hand,  
As Mortals at the dread Tribunal stand ;  
Disguis'd in all the hideous Shapes of Fear,  
With those who on the guilty Left appear,  
And ravish'd now with Wonder and Delight,  
We taste th' ecstatic Joys that crown the Right ;  
Hopeful, from thy Example, *Young*, to rise,  
One Day with them to Everlasting Bliss.

Still

<sup>a</sup> *His Paraphrase on Isaiah.*

<sup>b</sup> *His Poem on the Last Day.*

Still greater Wonders Heav'n-taught <sup>a</sup> *Milton* sings,  
 And as he soars aloft on Eagle's Wings,  
 With him the captive Reader seems to fly  
 Thro' the vast Tracts of the ethereal Sky ;  
 And, soon as the resistless Arm of God  
 Hurls flaming *Myriads* to Hell's dire Abode,  
 He hears, or seems to hear, the Thund'rer's Voice,  
 Smiles at just Vengeance, and the Wrack enjoys.  
 And now he joins the Triumph of the Son,  
 As joyful *Seraphs* wait Him to the Throne,  
 And num'rous Hosts thro' all the Starry Plains  
 Salute their *Saviour-God* with solemn Strains,  
 Which none can sing but the Celestial Choir,  
 And none repeat, unblest with *Milton's* Fire.

All hail, ye sacred Bards, whose Merits claim  
 In the Poetic World a deathless Name ;  
 If to instruct the Mind, and please the Ear  
 With Sounds, that Angels stoop from Heav'n to hear,  
 Be *Poesy's* noblest Aim ; the Way, which *God*  
 First dictated, and godlike *Prophets* trod.

<sup>a</sup> *Paradise Lost.*

vi *A Prefatory Copy of Verses, &c.*

“ \* Oh ! may some Spark of your celestial Fire  
Spread through my Soul, and fill its large Desire,  
That I at humble Distance may pursue,  
And keep my Duty, and my God in view.  
To teach vain Man a Lesson little known,  
T’ adore Superior Pow’r, and doubt his own.

\* *Pope’s Essay on Criticism.*





DEO OPT. MAX.

The First Hymn of *VIDA*.

To GOD *the* FATHER.

*Accipe, summe Pater, magni Fabricator Olympi*

*Quæ Tibi, quæ Nato, quæ amborum carmina Amori*

*Sacra ferens cecini, &c.*



CEPT, Great God, whose wond'rous

Works declare

A Power Supreme, in Heav'n, Earth,

Sea, and Air,

This tributary Song, these pious Lays

That humbly aim at thy unrival'd Praise.

B

To

#### ANNOTATIONS.

\* Instead of a formal Preface, which the little I have to offer at present, concerning my Author, or this Translation may well excuse, give me Leave to mention, that

*VIDA* is sufficiently known already from the accurate Editions of Dr. Owen and Mr. Tristram, and an excellent Translation of his *Art of Poetry* by Mr. Pitt. I pretend not to equal that; nor indeed are the Originals themselves equal: for, though it may not be my Business to say so, these *Hymns* were the Produce of his younger Years, his first Flight in Poetry; and if they be not so flat and jejune as some would make them, yet perhaps they want both

5. To Thee, to thy Eternal Son, I sing,  
 And *Holy Spirit* : O ! sustain my Wing,  
 While far above these lower Worlds I rise,  
 And range adventrous the Empyrean Skies,  
 Where in harmonious Order round the Throne,  
 10. The brightest Sons of Morn thy Godhead crown.  
 Great the Design, by many urg'd before,  
 But urg'd with vain Attempt by human Pow'r,  
 'Twas

## A N N O T A T I O N S.

both the Spirit and Diction, that appear'd so conspicuous in his After-writings ; still shew they something worthy so great a Genius, and are by no Means injurious to the Sublimity of his Subject. To make him therefore the more compleat in his *English* Dress, and look like what he was, I mean, a *Divine* ; I sometime ago propos'd to translate these sacred Poems by way of *Subscription* ; and the great Encouragement I then met with, did nothing else, would now oblige me to publish them ; for I had rather my Friend should say, He has not got his Penniworth, than that I sold him Words only.

But as I reflect with Pleasure on the Time I spent in composing this Essay, I flatter my self, that others will find some Benefit in perusing it. It may probably remind the Negligent of his Duty, and instruct the Ignorant, at least induce them to *search the Scriptures*. I hope therefore for Reception, if (as the late Bishop Patrick observ'd) *All Helps are little enough in an Age, that seems to take Pleasure in being ignorant of the most important Truths.*

To be the more instructive, I have subjoined these Annotations ; which, except a few cursory Observations, are collected from Writers of the best Account ; as they serv'd either to illustrate my Author, or to explain any abstruse Point in Divinity.

---

V. 5. *Vida* adds *Cæli Quirites*, the Saints, or Commonalty of Heaven, and has accordingly bestow'd a several Hymn upon many of them ; but they bear no Part in my present Undertaking.



- 'Twas the Divine alone that could inspire  
 My raptur'd Soul to lead the tuneful Choir  
 15. From fam'd *Aonian Hills* to *Jordan's Stream*,  
 With Harps new strung to a sublimer Theme.  
 Social the Coasts of *Palestine* we tread,  
 And lab'ring climb *Idume's* lofty Head :  
 Thence with propitious Gales we wing the Air,  
 20. And joyous soar above the starry Sphere,  
 Till happily we reach the blest Abodes,  
 Of Saints and Angels, and inferior Gods ;  
 Nor dread those brighter Glories to survey,  
 That from thy Temples pour a Flood of Day.  
 25. Way found we none, with guiding Footsteps worn,  
 But all with Shrubs o'erspread, or tangling Thorn ;

B 2

Or

ANNOTATIONS.

V. 15. From fam'd *Aonian Hills*. ) ——— Camcenas

*Vertice ab Aonio duxi Jordanis ad Undas.*

From *Virgil* : Whom our Author is every where fond of imitating :

*Aonio r'gens deducam vertice Musas.* Georg. iii. 10.

So sublime a Subject perhaps requires not those weaker Ornaments of Poetry, which *Vida* here and in other Places makes use of, I mean those of *Fable* ; yet if Variety is pleasing, such beautiful Figures as are dispers'd through the whole, cannot but be acceptable to every Reader, when the *Poet* does not eclipse, but rather gives a fiercer Light to the *Divine*.

V. 25. Way found we none. ) *Nulla erat ante via.* ———

Having before declared his Design, he now tells us what Difficulties he had to engage with in the Pursuit ; alluding to those which were occasion'd

Or barr'd with rugged Rocks : but when I weild  
 My *two edg'd Sword*, the shadowy Barriers yield.  
 They fall on either Side, and feast the Eyes,  
 30. With an inviting Path to Heav'nly Joys.

Long have the specious Trifles of the Stage,  
 And luscious Lays allur'd the list'ning Age.

Foun-

#### ANNOTATIONS.

occasion'd by the Subtilty and Entanglement of Error, and the Variety of intricate Opinions, that prevail'd in his own Times, and the dark and gross Ignorance of those immediately preceeding. But having Recourse, says he, to the irresistible Power of the *Word of God*, we easily overcame them all. *Heb. iv. 12.*

*V. 31. Long have the specious Trifles.)*

*Sat scenæ ludoque datum ; ludicra priorum  
 Fictaque sat vacuas tenuerunt carmina mentes.*

From *Virgil's Georg. iii. 2.*

——— *Vos Silvæ amnesque Lycei  
 Cætera, quæ vacuas tenuerunt carmina mentes.*

Cowley says to this Purpose.

Too long the Muses Land hath Heathen been,  
 Their Gods too long were De'ls, and Virtues, Sin.  
 But Thou, Eternal Word, hast call'd forth me,  
 Th' Apostle, to convert the World to Thee.  
 T' unbind the Charms that in slight Fable lie,  
 And teach that Truth is truest Poësie.

But 'tis thought they are better express'd in *Latin*.

——— *Insolito percussus lumine Paulus  
 Prodeo Musarum immensos convertere mundos.  
 Et cælum seris ignotum aperire Poetis ;  
 Ut juvat, O, purgare suis sacra flumina monstros  
 Ut vili purgare algâ, cænoque profundo,  
 Et liquidi ingenuos fontes inducere veri.*

Fountains and shady Groves, and purling Streams,  
 And wanton Love-Intrigues, are common Themes.  
 35. Some the gay Sports of sparkling Goblets chuse,  
 And force Expression from the blushing Muse :  
 Others the Gods with Men embattl'd join,  
 And found the Din of War in the well-imag'd Line.  
 But now since *Truth* with bright all-piercing Rays,  
 40. Scatters the Clouds, and the *One God* displays ;  
 No more let Zeal with Superstition blind,  
 Lead thro' forbidden Paths the careless Mind :  
 No more let Fiction climb the blest Abodes,  
 And people Heav'n with strange immoral Gods.

No

ANNOTATIONS.

V. 43. *No more let Fiction.*)

— *Pudeat scelerum, quæ plurima cælo affingunt.*— This reminds me of *Horace's* Conversion ; who, as gay a Courtier as he was, did not think it beneath a Gentleman to disown the atheistical and irreligious Principles, which he had before maintain'd, (*Lib. 1. Sat. 5. ad Fin.*) and return to *Religion* ; acknowledging a *superior Power* in Heaven, worthy his Adoration and Worship.

*Parcus Deorum cultor, et infrequens,  
 Insanientis dum sapientiæ  
 Consultus erro ; nunc retrorsum  
 Vela dare, atque iterare cursus  
 Cogor relictos.* — l. 1. od. 34.

I that but seldom did adore,  
 I that no God but Pleasure knew,  
 Whilst mad Philosophy did blind,  
 And *Epicurus* fool'd my Mind,  
 Must keep that impious Course no more ;  
 But turn my Sails, and steer anew. *Creech.*

45. No more ye Bards *Parnassian* Wonders sing,  
 Nor dream of *Helicon's* inspiring Spring,  
 But proving just to that sweet-flowing Vein,  
 That streams from Heav'n, and Heav'n requires  
 again,  
 Come, and in grateful Hymns and pious Lays,  
 50. For ever dwell on your Creator's Praise.

They hear, they come, and throng the Way to  
 prove,  
 With eager Haste their Duty, and their Love.  
 How great my Joy ! to see the forward Youth  
 Press on with such a gen'rous Thirst of Truth ;  
 55. Gath'ring my Steps, they strip the flow'ry Mead,  
 With beauteous Chaplets to adorn the Head.  
 Most hopeful Sign ! that this my rude Essay,  
 Well-meaning, tho' uncouth, unfinish'd Lay,  
 (Weak

#### ANNOTATIONS.

V. 49. *Come, and in grateful Hymns.*)

*Hæc iter esto, huc Musarum revocantur alumni,  
 Hæc casti vates in Religione manent.*

From *Virg. Æn. 3.*

*Hunc socii morem sacrorum, hunc ipse teneto ;  
 Hæc casti maneant in Religione nepotes.*

- (Weak Efforts of a Mind perplext with Care,  
 60. That falls to ev'ry duteous *Pastor's* Share,) Will find some happier Fav'rite to express  
 Our Aim, and polish it with artful Dress,  
 To pave the Way, unseemly to behold,  
 With chequer'd Marble, and refulgent Gold ;  
 65. Nor let the precious Stones of various Die  
 Be wanting to engage the dazled Eye.  
 Let it suffice for me, to've drawn to View  
 The too-long-trackless Path : Let him pursue,  
 And with the Crown of Victory be blest ;  
 70. As first in Merit, first in Fame confess.  
 Let Ages after Ages still admire,  
 And nobler Deeds to nobler Crowns aspire.

B 4

Yet

ANNOTATIONS.

¶. 39. *Weak Efforts of a Mind.*)

*Dum me deficient aliis rupta otia curis,  
 Dum populos mihi commissos pascoque regoque.*

The Province of a Bishop or Pastor, (says *Sauroast*, afterwards Archbishop) is hard indeed, and the Task weighty, and formidable, even to an Angel's Shoulders : But sure, the more Burthenfome the Office is, the greater will the Reward be, if faithfully discharg'd. And ever worthy of Imitation stands our Author herein, who, setting aside the Prejudices of his Times and Country, was indeed a true Christian Pastor, (as Mr. *Rook* observes) always studying to promote the Glory of God, and the Good of the Flock committed to his Charge ; which gain'd him the Character not only of an extraordinary Prelate, but of an indulgent Father.



Yet this small Tribute, far beneath our Theme,  
We dedicate to Thee, Thou God supreme.

75. For who on Earth so well deserves our Lay ?

Or who with Godlike Blessings can repay ?

( If any Joy we may to Earth assign,

If Satisfaction taste below, 'tis mine :

Thanks to the *Medyce's*, who truly great,

80. With Saint-like Virtues grace the *Holy Seat*,

Friends to the Learned, and the Good confest,

And blessing these themselves are truly blest.)

In vain for me proud Honour gilds her Bait,

I'll never seek to be a Wretch in State.

Give

#### ANNOTATIONS.

V. 79. *Thanks to the Medyce's.*)

We can never think that *Vida* would have stoop'd from his divine Engagement to compliment any Potentate upon Earth, had not a Sense of Gratitude oblig'd him, and Truth justified his Deposition. For whatever Crimes some Writers lay to the Charge of these Prelates, their History informs us, that

*John de Medycè*, elected Pope *Anno Dom. 1513*, and who took on him the Name of *Leo X.* having invited to *Rome* such Men as were famous for their Skill in the Liberal Sciences, did there found an University; and so encourag'd the Learned with his Favour and Bounty, that all Men were incited to the Study of polite Literature, and were industrious to celebrate his Munificence. And that at the same time, he was so observant of *Julius* his Cousin-german, (if you please) and afterwards Pope, under the Name of *Clement VII.* that he would never attempt, nay, scarce think of any thing, without having first consulted his Cousin; to neglect whose Counsel, infallible as he was himself, he thought a grievous Offence.

85. Give me thy Presence, Lord, I ask no more,  
Nor envy Kings their Thrones, or heapy Store.

But what are we, that dare invoke thy Name?  
Shall animated Dust such Honour claim?

If we the dubious Conflict give not o'er,

90. Still cope with Sin, and Hell's tyrannic Pow'r,  
'Tis from thy Goodness, thy right-hand alone,  
That first we conquer, then obtain the Crown.  
True, thou art pleas'd to hear a human Voice  
Proclaim thy Pow'r, and in thy Praise rejoyce.

95. But what can I? Thy Praise is heard around  
Heav'n, Earth, and Seas, incessantly resound.

Yet

#### ANNOTATIONS.

*V. 85. Give me thy Presence, Lord,) Tu mihi solus ades.*

There goes a Story, you may guess where, of *Thomas Aquinas*; that praying before a Crucifix, it miraculously speaks thus unto him: *Thou hast written well of me, Thomas; what dost thou require? To whom Aquinas is made to answer, No Reward, Lord, but thy self.* What Pity 'tis, (says *Mr. Hales*) this Story is not true; it teaches us so well what to ask of God for our Reward in his Service, which being once assured of, we might well pardon him all the rest.

*V. 93. True, thou art pleas'd.)*

I might with very good Authority, I mean *Dr. Trapp's*, have used indifferently *You* and *Thou* in the second Person singular; but have constantly kept to the latter, as seeming to me more Grammatical and less familiar; though it cost me the more Pains to avoid several harsh Words which the *Dr.* mentions, (*Note on Virg. Æn. 1. 278.*) as *Lov'd'st, Told'st, mourn'd'st, &c.* since I was resolv'd to fling out all *do'sts, did'sts*, and such like graceless Expletives.

Yet if this humble Pledge Acceptance find,  
 As Thou art ever gracious, ever kind,  
 To thy *Peculiar Servants*, grant, Thou Pow'r  
 100. Of Pow'rs Supreme, that the tremendous Hour  
 Of Diffolution may not rack my Sight  
 With hideous goblin Shapes, dire Sons of Night ;  
 But let sweet Peace my Passions all controul,  
 While into thy Embrace I pour my Joyous Soul.

Be this my Pray'r ; Let me not pray in vain,  
 106. And him, who more can wish for, more obtain.

---

What, or where am I ? such a strange Desire,  
 Kindles my Blood, and sets my Soul on Fire !  
 What mean my trembling Limbs, my giddy Brain,  
 110. And furious Joys that dance thro' ev'ry Vein !  
 Ah ! Whither am I borne ! How shall I flie  
 This cumbrous Flesh, and mount the starry Sky !  
 How shall my naked Soul thro' Ways unknown,  
 And mazy Wand'rings reach the Heav'nly  
 Throne !  
 115. Such her Effay ! to gain her natal Seat,  
 And be for ever fix'd in Joys compleat.

Farewell,

Farewell, thou Earth, and all those humble  
Cares,

That torture busie Man with servile Fears.

Wonders I sing, and Oracles unfold,

120. Such as our Fathers never sung of old ;

Their

ANNOTATIONS.

V. 117. Farewell, thou Earth.)

*Terra vale, curaque humiles, hominesque valet.*

Ovid. Met. 15. — *Juvat ire per astra*

*Alta, juvat, terris, et inertis sede relictis,*

*Nube vehi, validique humeris insistere Atlantis*

*Palantesque animos passim, ac rationis egentes*

*Despectare procul —*

And the late Duke of *Buckingham* says finely to the same Purpose  
in his Rapture:

How fast I mount ! in what a wond'rous Way,  
I grow transported to this large Survey !  
I value Earth no more ! and far below  
Methinks I see the busie Pigmies go,  
My Soul entranc'd is in a Rapture brought,  
Above the common Tracts of vulgar Thought ;  
With Fancy wing'd, I feel the purer Air,  
And with Contempt look down on human Care.

V. 119. Wonders I sing )

*Nulli audita cano.*

Thus almost all the Poets ; to name some of 'em,

Ἔργα καὶ τραχέαν ἐπισείσωμεν ἀταρπν

Τὴν μερόπων ἔτι τις εἴς ἐπάτησεν ἀοιδῶν.

Oppian. 1. Ven.

Virgil. Geor. 3.

*Sed me Parnassi deserta per ardua dulcis*

*Raptat amor ; juvat ire jugis, quā nulla priorum*

*Castaliam molli divertitur orbita clivo.*

Hor.

Their pleasing Fictions, and their trivial Themes,  
 Their anxious Doubts, and philosophic Dreams,  
 Are far beneath my daring : Lo, I rise,  
 And, light as Air, cut thro' the op'ning Skies ;  
 125. And Oh ! how pleas'd ! to travel with the Sun,  
 And from the Vault of Heav'n on less'ning  
 Worlds look down.

Let not the Air invite me to explore  
 Its curious Texture, and elastic Pow'r,

Nor

#### ANNOTATIONS.

Hor. l. 3. od. 1. *Carmina non prius  
 Audita — canto —*

Epist. 19. l. 1.

*Libera per vacuum posui vestigia princeps,  
 Non aliena meo pressi pede. —*

So Cowley, — Guide my bold Footsteps  
 In these untrodden Paths to sacred Fame.

Ovid. Met. 15.

*Magna, nec ingeniis investigata priorum,  
 Queque diu latuere, canam. —*

But recommend me to Lucretius, l. 4.

*Avia Pieridum peragro loca, nullius ante  
 Trita solo, &c.*

I feel, I rising feel, Poetic Heats,  
 And now inspir'd trace o'er the Muses Seats,  
 Untrodden yet : 'Tis sweet to visit first,  
 Untouch'd and Virgin Streams, and quench my Thirst.  
 'Tis sweet to crop fresh Flow'rs, and get a Crown  
 For new and rare Inventions of my own. *Creech.*

And tho' our Author, v. 11. says, *Tentatum multis opus ante*,  
 many had before attempted Divine Poessie ; yet he here joins them  
 in their common Language ; looking upon himself as the First ; none  
 having done it so effectually before ; nor indeed many since.



Nor let me stay with Wonder to admire  
130. The Rage of Winds, or Thunders wing'd with  
Fire ;

The dewy Clouds, the Frost, or feather'd Snow,  
Or glaring Beauties of the showry Bow,  
Fix'd Sign of Peace with Heav'n, and Earth  
below.

These, and the starry Order form'd to grace  
135. With radiant Pomp the throng'd Etherial Space,  
Are known to all : known is the horned Moon,  
And flaming Palace of the Golden Sun.  
Not when the Golden Sun with chearful Ray,  
Visits both Worlds, and measures out the Day ;

Flies

ANNOTATIONS.

V. 133. *Fix'd Sign of Peace.*) The Rainbow might probably have been seen before the Flood, the Causes of it having been from the Beginning : But God was now pleas'd to institute it as a Sign of his Covenant with the World ; and thereby to seal the Assurance of his Promise, tho' there was no correspondency betwixt it and the Thing signified. *Gen. ix. 13.*

— ἰρισσιν ἐοικότες, ἃς τε Κεγνίων

Ἐν νέφεϊ στήνεις, τέρας μερόπων ἀνθρώπων Hom. II. 11.

*Jove's wond'rous Bow of three Celestial Dies,*

Plac'd as a Sign to Man amid the Skies.

*Pope.*

V. 136. *Are known to all :*

*Omnia sunt vulgata — Quis nescit cornua Luna ?*

So Virg. Georg. 3.

*Omnia sunt vulgata. Quis aut Eurysibea durum,  
Aut illaudati nescit Busiridis aras ?*

140. Flies he so swift, nor can he reach the Hight,  
Strong as he is, of my ambitious Flight.

I pass the Tenants of the upper Skies,  
All fix'd at my Attempt in deep Surprize.  
Above the Heav'ns, and Things create I soar,  
145. The self-existent Being to explore.

The Cause of Causes, Pow'r of Pow'rs supreme,  
From and to all Eternity the same.

Be this our Task ; Let this our Wishes bound,  
To know that *unknown Somewhat* ; wrapt around  
150. With Shades and Darknefs : Yet whate'er it be,  
Confest by All a wond'rous Deity :

Nor

#### ANNOTATIONS.

##### V. 146. *The Cause of Causes*)

If all Things that are made, were made by some Other, that Other, which produc'd them, was it self produc'd, or it was not : If it was, we shall at last come to something that was never made ; (else we must admit either a Circle of Productions in which the Effect shall make its own Cause ; or an infinite Succession in Causality, by which nothing will be made :) And if it was not it self produc'd ; 'tis the Thing we are in Search of, *viz.* A Self-existent, Independent Being, The Cause of Causes, &c.

##### V. 151. *Confest by All* )

*Quidve sit ignorem ; cuncti tamen esse videmus.*

If the universal Consent of Mankind in the Belief of a God cannot be resolv'd into those Causes that are commonly assign'd for it, *viz.* Institution, Instruction, or Tradition, as might easily be shewn, was it not to spin out these Observations to too great a Length : We may affirm that his Existence is a Dictate of Nature,  
or

- Not *what* it is, but that *it is*, we know,  
 Whence these transcendent Beams of Glory flow.  
 As when the living Sun in secret flies,  
 155. Veil'd in a cloudy Shade from human Eyes,  
 His streamy Rays their piercing Light display,  
 And still we own Him Parent of the Day :  
 So this great Being shuns our feeble Sight,  
 Nor Sense can climb to its majestick Height.  
 160. Yet all confess the Pow'r : when active Thought  
 And ardent Minds suck in the welcome Draught,  
 Which thro' the Limbs diffus'd, and ev'ry Part,  
 Usurps our Organs, and inflames our Heart,  
 Kindly points out, and guides us in the Way ;  
 165. As we its Heav'nly Dictates shall obey.

What

ANNOTATIONS.

or a Principle which human Reason in all Men very soon and easily discovers : And therefore if not a strict Proof of the Existence of God, yet is a Motive of the Credibility of it, and ought always to be of some Weight in our Reflections on this Argument.

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V. 152. Not what it is) Πῶς νόος ἀθρήσει σε ; σὺ γὰρ νόῳ ἔσει;

λήπ[ι]ς.

Greg. Naz. Hymn. ad Deum.

How can the Mind form any Notion of Thee, who art Incomprehensible ? 1 King. viii. 12.

What Title does this active Spirit claim?

Can't We express, or does it want a Name?

It cannot for Distinction-sake; where One

Without Compeer, reigns Monarch of the  
Throne.

170. GREAT BEING, neither Creature, Thing,  
nor Part,

Nor Male nor Female; whatsoe'er Thou art,

Mind, Spirit, or inexplicable Pow'r,

Whose saving Aid, Heav'n, Earth, and Seas  
implore,

From whom they Blessings infinite receive,

175. And all the Springs, that Life and Motion give;

First, we own thy Existence, Sov'reign Lord,

One, Good, and True, by all admir'd, ador'd :  
Yet

#### ANNOTATIONS.

V. 166. *What Title*) *Quo verò id nomine dicam?*

*Aut nullum, aut prorsus non enarrabile nomen.*

Why askest Thou after my Name? says the Spirit of God, *Judg. xiii. 18.* seeing it is secret, *Deut. xxix. 29.* But *Exod. iii. 14.* God has declared himself by the Name of *I AM*: Which Words plainly speak his Existence, and none can be more expressive of the absolute Perfection of his Unity.

*Trismegistus* as quoted by *Lactantius* :

Οὐδὲ Θεός, εἷς, ὁδὲ εἷς ὀνόματι· ἢ προσδέξαι, ἔστι γὰρ ὁ ὢν ἀνάνυμος. *Deo igitur Nomen non est, quia solus est; nec opus est proprio vocabulo, nisi cum discrimen exigit multitudo, ut unamquamque Personam suâ Notâ et Appellatione designes. l. i. c. 6.*

Εἷς, θεός, ὃς μόνος ἐστίν, ὑπερκει γένους, ἀγέννητος. *Sibyl. v.*

Yet neither art Thou True, or Good, or One  
 As other Beings ; of thy self alone  
 180. Existent, Good, and True, and very One.

These Attributes, howe'er distinct, we find  
 In thee, with perfect Harmony conjoin'd,

C

But

## A N N O T A T I O N S.

V, 180. *And very One* ) — *Sed Tu*

*Ipsum esse, ipsum unum, verumque bonumque vocaris.*

Since a Self-existent Being must be immense and uniform (*vid. inf. v. 240.*) we cannot suppose two or more such Beings coextended together in all possible Place or Space, without any Variety or Difference in their Natures : Since they would not be two or more Self-existent Beings, but One. God is one. *Exod. xx. 3. Deut. iv. 35. vi. 4. 1 Sam. ii. 2. 1 Kings viii. 60. 2 Sam. vii. 22. 1 Chron. xvii. 20. Ps. lxxiii. 25. Is. xlv. 6. xlv. 18. xlviii. 12. John xvii. 3. Gal. iv. 8. 1 John v. 18.*

V. 181. *These Attributes* )

The Divine Attributes are not to be consider'd as having really any separate or distinct Subsistence in the divine Nature, but only in our Manner of conceiving them, according to their different and external Operations. They are one individual Essence operating after a different Manner, according to the Different Nature or Circumstance of the Subject upon which they operate. *Fiddes.* And *Plato*, by his '*Αὐτὸ ὅν*' not only intended a self-existent Being in Contradistinction to any Cause of his Existence, but a Being identically the same, without Composition of any distinct Parts or Powers whatever. Think on Him therefore (*says another*) as not to be thought of, as one whose Wisdom is his Justice, whose Justice is his Power, whose Power is his Mercy, and all Himself. Good without Quality, Great without Quantity, Everlasting without Time, Present every where without Place, without Extent containing all things. We may further observe here, that this seeming Variety and Difference of Attributes in God put the Heathen Mythologists upon dividing the Deity into as many distinct Beings : Omnipotence was given to *Jupiter*, Wisdom to *Minerva*, &c. by reason that the Weakness of the human Mind could not conceive so much Power and Action in the Simplicity of one single divine Nature ; but *Wesley* says to them, l. 6.

*In vain you one poor Idol oft divide,*

*He's still the same, however multiply'd.*



But not confus'd : Each has its Name and Sphere,  
Conspicuous all in proper Lights appear.

185. 'Tis strange indeed ! yet soon our Wonder ends ;  
Since to all Objects possible extends  
Thy mighty *Pow'r* ; that surmounts all Force :  
Nor any Lett can stay thy destin'd Course.

Yet say we not, thy all-confid'ring Mind  
190. Contrives, or plans the Works to thee assign'd,  
Since ever is thy Will, *most mighty Lord*,  
And Act the same ; the same thy Work and  
Word.

For

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V. 186. *Since to all Objects possible* )

*Quod fieri nequit, ipse potes, potes Omnia.*

Since all the Powers that are in all Things whatever are derived from, and are dependent upon God, 'tis evident, that Nothing can create any Difficulty or Disturbance to his Will in the Execution thereof. Wherefore says *Job* xlii 2. *I know that thou canst do all Things*. But by doing all Things, we are not to understand such Things, as in their own Natures imply a Contradiction, or some plain Repugnancy to the Divine Nature : as, *to cause any thing to be, and not be at the same Time ; to deny himself*, &c. for these being no *Objects of Power*, 'tis no Diminution of Power not to be able to do them : Nay, we are oblig'd to assert the Impossibility of them, even in Honour and Vindication of God's Holy Name. *Vida* therefore, tho' he may justly say, *Potes omnia*, (and by the way, *Aeneas* addresses the *Cumean Sibyl* with the same Expression, *Aen.* 6. and *Homer* in *Odys.* & gives us, *Νύκταί ὃ δ' ἀπαντα*) yet perhaps goes too far, in saying, *Quod fieri nequit, ipse potes*. Thou canst do Impossibilities. But for the Manifestation of God's Power, see *Gen.* xvii. 1. *Deut.* iii. 24. x. 14. xxxii. 3. 1 *Chron.* xvi. 24. xxix. 11. *Job* ix. 4, 19. *Psal.* lxxxix. 6. xlvii. 9. lxii. 11. lxxviii 18. cxxxv 5. cxlvii. 5. 2 *Chron.* ii. 5. xx. 6. *Isa.* xxvi. 4. *Mat.* vi. 13. *Rev.* xix. 6.

For at thy *Word* from uncreated Night,  
And *Nothing*, sprang these Worlds of beauteous  
Light.

195. All Things on Thee, *the Lord of All*, de-  
pend :

From Thee they all begun, in Thee shall end.  
But, *Lord*, from thy great Self, thy *Being* flows,  
That no Beginning, no Succession knows,

C 2

Nor

ANNOTATIONS.

V. 193. *For at thy Word*) *Ut dix'ti* —

— *Ex nihilo cœpit splendescere mundus.*

As to the noted Argument of the *Epicureans*, that *Nihilum fit ex nihilo*, *Nothing is made of Nothing* ; if they would be content (says *Laëtantius*, 2. *Instit.* 10 ) to extend the Interpretation of it no further, than to Things within the Reach of Nature, we should have no Reason to condemn it : For it is certain, that *Nothing is made of Nothing* by the mere Strength and Power of Nature. But cannot the Omnipotent God of Nature's self form Worlds on Worlds from *Nothing* ? Has He not done it ? *Gen.* i. 3. xviii. 14. *Job* xxxvii. *Psal.* xxxiii. 9. lxxvii. 16. lxxxix. 11. cii. 25. cxlvii. 15. *Is.* xlv. 12, 18.

— God spoke out the World's vast Ball  
From Nothing, and from no where call'd forth all.

*Cowley.*

And *Rochester*, in his admirable Hymn to Nothing :  
Yet *Something* did thy mighty Pow'r command  
And from thy fruitful Emptiness's Hand  
Snatch'd Men, Beasts, Birds, Fire, Water, Air, and Land. }

V. 197. *But, Lord, from thy great self*)

*Incipis ads te, si incipis, in te desinis ipsum,*

*Incipis idcirco nunquam, nec desinis unquam.*

That God hath always existed, and always will exist, is a Proposition so inseparably united to *Self-existence*, that the one cannot be without

Nor e'er shall end : since all thy Days are *One*,

200. In thee they all must end, where all begun :

As lab'ring Years their finish'd Course renew,

And thro' the beaten Track themselves pursue,

Still running on the Rounds they run before,

Till Thou command'st, that *Time* shall be no  
more ;

205. Who first for Nature's Wheel cut'st out the  
Road,

And bid'st it move, dependent on its *God*.

But *Future*, *Past*, are Terms, that wondrous Thou  
Know'st not, whose Age is one eternal *Now*.

What

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without the other : For to say that a Thing cannot but exist, and at the same time to say it has not existed, or may not exist, is absurd, and a mere Contradiction. But tho' no Attribute is more clearly demonstrable than this, the *Eternity* of God, yet as there is none which we are less able to form a clear and distinct Conception of our selves, or to explicate in a distinct Manner to others ; I shall refer you to *Deut.* xxxii. 40. *Josh.* iii. 10. *Pf.* xc. 2. cii. 12. cxlv. 13. cxlvi. 10. *Isa.* xl. 28. lvii. 15. *Dan.* iv. 34. vi. 26. *Job.* i. 4. 1 *Per.* i. 23. *Rev.* xv. 7.

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V. 203. *Whose Age is one eternal Now*)

—— *Sed Nunc haud labitur unquam.*

This may be look'd upon as a pretty Thought, but 'tis saying no more, than that the same Instant shall remain for ever : And thus we attribute that Succession to one Instant of Time abstractedly consider'd, which we used to attribute to Things existing in it. Wherefore the Schoolmen call it *nunc stans*, to distinguish it from that *now*, which is a Difference of Time, and always flowing.

Nothing is there to come, and Nothing past,  
But an eternal *Now* does always last.

Cowley.

What has been done of Old, thy mighty Pow'r  
210. Makes in Effect to cease, and be no more ;  
What has been said, shall at thy Pleasure die,  
And lost for ever in Oblivion lie.

Thou, *Lord*, foresaw'st at one extensive View,  
The Follies busy Mortals would pursue :

C 3

215. Before

ANNOTATIONS.

V. 209. *What has been done of old*)

*Quod factum, infectum facis, indictumque videri*  
*Quod dictum est : ———* I hope, I have neither miss'd my  
Author's Meaning, nor contradicted *Horace*, when he says,

*Cras vel atra*  
*Nube Polum Pater occupato,*  
*Vel sole puro, non tamen irritum,*  
*Quodcunque retrò est, efficiet, neque*  
*Diffinget, infectumque reddet*  
*Quod fugiens semel Hora vexit.* Od. 29. l. iii.

Or *Milton*, when he says,  
But past who can recall, or done undo ?  
Not *God* Omnipotent, or Fate ! ix. 926.

V. 213. *Thou, Lord, foresaw'st*)

*Quæ nobis cunque futura*  
*Sunt tibi facta, oculisque tuis subjecta, priusquam*  
*Terra patens foret, aut cæli pulcherrimus ordo.*

As *God*, having created all Things, must needs have an absolute Power and Command over, so likewise must he have a perfect Knowledge of all things, he himself has made, antecedent in Nature to the making them. He must thoroughly have understood all the Natures, Powers, and Faculties, which He himself has given them, and whatever they can, and will effect. ——— But this his *Foreknowledge* being to be consider'd only as an Act of simple Intelligence, no more affects the Thing he foreknows will happen, than  
his

215. Before the Earth on its strong Base was laid,  
 Or the Expanse of Heav'n above display'd :  
 When *Time* was not, but thou wert *All in All*,  
 Thou, God alone, the *great Original*.

Then were the *Good* ordain'd in *Heav'n* to dwell,  
 220. And the poor thoughtless *Sinner* doom'd to *Hell*;  
 For thus to compensate his ev'ry Deed,  
 E'er Man was born, thy certain *Will* decreed.

When to thy Throne our Hearts in Pray'r we  
 raise,

Or tune our Voices to thy glorious Praise:

225. Before they were conceiv'd, thou heard'st our  
 Pray'rs,  
 And grateful Sounds of Praise had reach'd thine  
 Ears.

*Omniscient*

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his *Afterknowledge* affects what has happen'd : but rather supposes the good or ill Use of human Liberty, antecedent in the Order of our Ideas to his *Foreknowledge*. Fiddes. *Psal.* cxxxix. 1. *Acts* xv. 18.

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V. 219. *Then were the Good* )

*Tunc quoque Te nos*

*Aut cælo dignos, aut certè fontibus umbris*

*Transcripssisse ferunt, et jam sua præmia cuique.*

See 1 *King.* viii. 39. *Job.* xxxiv. 11. *Psal.* vii. 9. *Jer.* xvii. 10.



*Omniscient* is thy Mind : a Flood of Rays  
 Shot from a thousand Eyes the World surveys.  
 Numbers are vain : Thou art all Sight, all Eye,  
 230. Things future, present, past, before thee lie :  
 Nor need'st thou visual Rays to aid thy Sight :  
 All Things enlight'ning, to thy self a Light.  
 Mistaken Man ! who vainly thinks to shroud  
 His daring Crimes in Night's all-cov'ring Cloud.  
 235. Since in all Parts of the unbounded Space,  
 Thy Presence dwells : for God fills ev'ry Place ;

C 4

And

ANNOTATIONS.

V. 227. *Omniscient is thy Mind*)

*Omnia scis, et cuncta vides.*

*Deus non particulatim vel sigillatim omnia videt, velut alternante conceptu hinc illuc, inde huc ; sed omnia videt simul.* St. Aug.

God's Omniscience does not only take in the several Species of Beings, but all their Relations, Modes Powers and Properties at once, by direct and immediate *Intuition*. *Job* xxi. 1. xxviii. 24. xxxvii. 16. *Prov.* xv. 3.

V. 233. *Mistaken Man !* ) That God knoweth the Hearts of Man, and that 'tis Folly therefore to think to conceal any thing from Him, is evident from 1 *King.* viii. 39. 1 *Chron.* xxviii. 9. *Job* xii. 22. xxvi. 6. xxx. 4. xxxiv. 21. xlii 2. *Psal.* xlv. 21. cxxxix. 4. *Jer.* xx. 12. *Zeph.* i. 12. *Luke* xvi. 15. *Acts* i. 24. xv. 8. 1 *John* iii. 20.

———— For what can scape the Eye  
 Of God all-seeing, or deceive his Heart  
 Omniscient ?

*Milt.* x. 5.

V. 235. *Since in all Parts* )

*Omnibus inque locis ades omni tempore.*

As God is infinite in Duration, so is He also in the Extent of his Nature ; which is such as cannot be terminated, measured, or excluded

And what beyond these Worlds has its Abode,  
Is all but the Immensity of God.

Thy Nature still, howe'er diffus'd it be,

240. Is ever uniform, entire, and free.

And tho' in all things thou hast fix'd thy Seat,  
None sink depress'd beneath the mighty Weight :  
Seat to thy self : and on thy self alone  
Is built thy resting Place, and lasting Throne.

245. But

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cluded out of any Place or Space, but is necessarily every where, *i. e.* coexistent, and coextended with all Place or Space whatever, at the same Time. And this Infinity of Extention is what we call the *Immensity* or *Omnipresence* of God, and is likewise inseparable from *Self-existence*. *Gen.* xxviii. 16. *Job* ix. 11. *Psal.* cxxxix.

Were the Soul separate from the Body, and with one Glance of Thought should start beyond the Bounds of the Creation ; should it for Millions of Years continue its Progress thro' infinite Space with the same Activity, it would still find itself within the Embrace of its Creator, and encompassed round with the *Immensity* of the Godhead.

*Addison.*

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*V.* 240. *Is ever uniform, entire, )*

—— *tamen omnis ubique*  
*Integer usque manes.* ——

As to the Mode, Manner, or Form of God's *Existence*, it must needs be a simple, unmix'd, uncompounded Essence, in Opposition to material Beings made up of separable Parts : It must likewise be uniform, *i. e.* without any Variety or Difference in the whole. And this also flows from *Self-existence* ; for if we suppose a Being capable of different Forms and Modes of Existence, it will follow, that it is not necessary that it should exist in any one Form or Mode whatever, *i. e.* in any Form or Mode at all ; and consequently, that it is not necessary that it should exist at all. (See *v.* 180.)

*V.* 241. *And tho' in all Things )*

*Non oneri tamen es rebus quibus insitus habes.*

245. But didst thou not in all Things still reside,  
 And with impulsive Pow'r their Motions guide ;  
 The Heav'ns and Seas, and this self-center'd  
 Ball,  
 Wou'd into Night, and their first Nothing fall.  
 Thy Prefence keeps, preserves, directs the  
 whole,

250. Kind Guardian of the World, its Life, and  
 Soul.

Yet when we own thy All-creating Pow'r,  
 And Thee, the great *Original*, adore ;

We

ANNOTATIONS.

All Things are contain'd in God, but without any mutual Passion ;  
 He suffers nothing from the Motion of Bodies, nor do they undergo  
 any Resistance from his Omnipresence. *Sir Is. Newton.*

Ἐαυτὸς ἐαυτῷ τόπος, καὶ αὐτὸς ἐαυτῇ πλῆρης.

*Philo.*

Full of Himself th' Almighty fate, his own  
 Palace, and without Solitude alone.

*Cowley.*

V. 245. But didst thou not )

*Quod si adeo non sit, subito passim omnia casu  
 Cernere erit ruere, in nihilumque redacta referri.*

It is repugnant to the Nature of Chance, that so many mechanical Causes as are in the World, so different in their Quality, and which are always acting and exerting their Force upon one another, should not only once, sometimes, often, but always concur to the same useful Ends in one continual and constant Method: (*Fortuna amica varietati constantiam respuit. Cic.*) We must therefore have Recourse to some wise, powerful, and self-existent Being, who supports

We know thy Deeds are pure, and pure thy  
Will,

Nor ever are thy Thoughts intent on Ill ;

Like

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supports and preserves this Fabrick of the Universe ; who puts a due Stop to the Changes we observe to be made in it, continues them in their due Bounds and Limits, and regulates and orders them in such a Manner, that the Face of Nature consisting of an infinite Variety of Things continues still the same. *MS.* The Duration of such a Frame of Things cannot be conceived possible, unless we suppose with the *Psalmist*, *cxlviii. 5. That God hath not only commanded and they were created, but hath established them for ever and ever, and made a Decree which they cannot pass.*

---

*V. 253. We know thy Deeds are pure )*

*— Ipse mali neque enim auctor in ullo es.*

Tho' God foresaw (*v. 213.*) that if Men were left to themselves, (and so far he might justly determine to leave them, *v. 699.*) they would abuse their Liberty and commit Sin, yet this not being necessary in the Order of Causes, but purely *accidental* ; God is hereby freed from the Charge, at least, of being intentionally the Author of Sin. Besides, we must distinguish the *Act* itself from the *Sin* annex'd to it. The one is Physical, the other Moral ; the one is good, the other evil ; the one comes from God, in quality of the first Mover, *1 Cor. xix. 6.* the other from the Corruption of Man's Heart, *Gen. viii. 21.* We must not therefore accuse the first Cause, but the second. The first is ever pure and constant, the second vicious and irregular. — I confess there are many Places in Scripture, that seem to make against us, but they are either to be resolv'd into a bare Permission, where God acteth not, but only abstains from acting, as *Psal. xiv. 2. Acts iv. 28. Rom. vii. 17. Jam. i. 13. &c.* Or into something more, namely, the Efficacy of his infinite Power in the Providential Government of Mankind, as *2 Sam. xii. 11. xvi. 10. Prov. xx. 24. Jer. x. 23. Rom. viii. 16. Phil. ii. 3.* These, I say, cannot be look'd upon as a Permission only, but as the Efficacy of that Providence, that governs all Things, even those, that are most free, and absolute, the Hearts and Wills of Men. For Men can do no more, and in no other Manner, than what God hath decreed : He guideth them to his own Ends, yet guideth

255. Like *Man*, who oft to his own Welfare blind,  
 Resigns his God, and is by Him resign'd,  
 To all that Tyrant Passion can suggest,  
 Or blackest Image of his guilty Breast.

Agent in all, but Sin, we thee declare,  
 260. Yet still from Labour free, and stormy Care.  
 Eternal Rest is thine, and soft Repose,  
 That bearing all Things, yet no Pressure knows;  
 And when displeas'd at Man's ungrateful Sin,  
 Thou seem'st to frown, still thou art Peace  
 within :

265. A

## A N N O T A T I O N S.

guideth He them according to that Nature which he hath put into them. He causeth good Actions, He permitteth bad, He rules and governs all, *Prov.* xix. 21. xxii. 1. *Ephes.* i. 11. — But to say, that God's Antecedent Decrees so over-rule the Wills and Actions of Men, as that they must necessarily sin, lest his Decrees should be frustrated; this is not only to make God the Author of Sin, but to represent him laying a Scheme for the Punishment of his Creatures *forcibly* sinning; which can no more be reconciled with the Ideas we have of his Justice and Goodness, than to say, he is the Author of Sin, can consist with the Attribute of Holiness. Wherefore, *say not Thou*, It is through the Lord that I fell away, for thou oughtest not to do the Things which he hateth. Say not thou, He hath caused me to err; for he hath 'no Need of the sinful Man. *Ecclus.* xv. *The Lord is righteous, and holy in all his Ways.* *Psal.* cxlv. 7. *Deut.* xxxii. 4. 2 *Chron.* xii. 6. 1 *Sam.* ii. 2. *Job* viii. 3. xxxiv. 10. xxxvi. 23. *Psal.* xix. 7. xxii. 3.

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V. 263. *And when displeas'd)*

*Si fortè admittis irascere nostris.*

The Imperfection of our Faculties is such, that we are forc'd to make use of sensible Images and Representations to shadow out to  
 us



265. A gentle Calm plays smoothly in thy Breast,  
And downy Ease in its own Quiet blest.

Nor

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us spiritual Objects ; and in Condescension to this general Defect of our Understanding, *God* speaks to us after the Manner of Men, is *grieved, is wroth, &c.* whereas 'tis impossible for a pure and uncompounded Spirit, such as *God* is, to be subject to any *Passion* : The proper Import of which Word denotes a State of suffering, a painful uneasy Sensation, which can only be the Result of Imperfection. But *God* is perfect. v. 288.

V. 265. *A gentle Calm* )

— *At requies tibi summa, tibi alta  
Otia ; tranquillâque solutus mente quiescis.*

The *Epicurean* Philosophers form'd their Notion of the *Gods* being supinely idle and at Ease, upon that standing Maxim of theirs, that *Nihil sit beatum, nisi quod quietum.* Nothing can be happy, but what is at rest.

Wherefore says *Lucretius*, l. 1.

*Omnis enim Divûm per se natura necesse est  
Immortali ævo summâ cum pace fruatur.*

For whatsoe'er's Divine must live in Peace,  
In undisturb'd, and everlasting Ease.

*Greech.*

And, lest the intermeddling with the Affairs of the World should bring Cares, Troubles and Distractions upon them, he says their Nature must be,

*Semota ab nostris rebus, sejunctaque longe :*

Far remov'd from us and our Affairs.

But this is to circumscribe the infinite *Deity* in the Figure of a Man, and to measure all his Actions by the same unworthy Model. What can create any Trouble to that Being, who by a bare *Intuition* is acquainted with all the Springs and Wheels of Nature, his own Workmanship (v. 227.) who perfectly knows the Frame of the Universe, and with a Word, a Nod, a Thought, can direct and rule the whole ? (v. 185.) And tho' we own him absolutely perfect, and grant that his Nature is

*Isis*

Nor is less constant, than serene thy Mind,  
 Inconstancy belongs to Human Kind :  
 Thou art the same for ever as to Day :  
 270. Thy sourceless Beauties never can decay.  
 Full of thy mighty self, Nothing from thee  
 Is foreign, or estrang'd ; whether *to be*,  
 Or *not be*, suits not thy Divinity.

So

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*Ipsa suis pollens opibus, nihil indiga nostri :*

Lucret.

Sufficient to its own Felicity ;  
 and consequently, that he can reap no Advantage or additional Happiness from his Creatures : Yet we cannot think that *God*, the most excellent of all Beings, wants so amiable an Attribute, as *Goodness*, or *Benevolence* ; and can he dispaly it elsewhere, than upon his *Creatures* ? In a Word, *Shall not the Judge of the whole Earth do Right* ? Gen. xviii. 25.

V. 268. *Nor is less constant* )

*Varium sanè ac mutabile quicquam*

*In Te non cadit, aut nostra Inconstantia mentis.*

A Change in any thing must either arise from some disagreeing or distinct Principle in the Subject of it, or from some Cause external to its Subject ; but the Simplicity of *God's Nature* exempts him from any Change in the former Respect, and his Self-existence and Independency in the latter. As *God* therefore is incapable of various or different Forms of Existence at the same Time, in which his Uniformity consists, (v. 240.) so by the same Way of Reasoning, he appears incapable of different Forms or Modes of Existence, at different Times : Which shews him immutable and always the same, without any Alteration. *Dan.* vi. 26. *Psal.* xxxiii. 11. cii. 27. *Rom.* i. 23. *Heb.* xiii. 8. i. 12. *Jam.* i. 17.

Thus changes Man, but God is constant still ;  
 To those eternal Grounds that mov'd his Will.

Cowley.

So rooted in thy self : nor Chance, nor Fate,  
 275 Can e'er demolish thy eternal State.

Rich as thou art, when all the World is thine,  
 Yet all is but thy self, thou Pow'r Divine.  
 And nothing can we add, or take from thee,  
 But what at once destroys the Deity.

280. Those Wreaths of Light, that round thy Tem-  
 ples play,  
 Are all thy self, Thou glorious Lord of Day.  
 When Life or Wisdom are to thee assign'd,  
 That Wisdom, Life, art thou, creating *Mind*.

Thou

#### ANNOTATIONS.

V. 282. *When Life or Wisdom*)

—— *Dum vivis, id ipsum est  
 Vivere ; dum sapis, ipsa adeo sapientia Tecum est.*

Whatever vital Powers we observe in the Effect, they must of Necessity be more eminently in the Cause : *God* only may be said, in the strictest Sense, to *Live*, as operating independently, and having Life in himself. *Fiddes. Psal. xxxvi. 9.*

Ib. —— *Or Wisdom*)

A general Demonstration of the infinite Knowledge and Wisdom of *God*, is taken from his being the Creator of the World ; (v. 213.) but if we consider farther in what Manner he has created it ; what exquisite Art and Contrivance is to be seen in the whole Frame of the Universe ; if we observe how wonderfully every thing is fitted to attain the most excellent and useful Ends ; we shall have a more particular Confirmation, and a stronger Evidence of this divine Attribute from Experience, and Matter of Fact. Every single Part of the Universe, which falls under our Cognizance and Enquiry, will shew  
 with

Thou immense, incorporeal Spirit pure,  
 285. Dependent on, and in thy self secure,  
 Firm thy Resolves, thy Ways are ever sure.  
 For Wisdom infinite ne'er sought Relief  
 From sad Repentance, or reluctant Grief.

And

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show with what admirable Design it was made, and proclaim the Knowledge and Wisdom of its Maker. *Job ix. 4. xii. 13. xxxvi. 5. Psal. cxlvii. 5. Rom. xi. 33.*

*V. 287. For Wisdom infinite )*

*Nec Te operum piget Auctorem, non pœnitet unquam.*

In *Gen. vi. 6. Exod. xxxii. 14. 1 Sam. xv. 11. Jer. xv. 6.* God is said to Repent ; but *Numb. xxiii. 19. 1 Sam. xv. 29. Jam. i. 4.* 'tis said, That God, the Strength of Israel, is not a Man that he should lye or repent, and that with him there is no Variableness or Shadow of Turning. To reconcile these Places therefore, we must resolve the former into the Figures *Metonymy*, whereby the Cause is put for the Effect ; and *Anthropopathia*, whereby human Passions are improperly ascrib'd unto God. (*v. 260.*) I say, improperly, for otherwise it would argue either a Defect in his Wisdom and Knowledge, in that he did not at first see what was best and fittest ; or in his Power, in that seeing it, he was not able to effect it, and that his Counsel is not absolute, but depends upon secondary Causes. Whereas God is infinitely wise, (*v. 282.*) and powerful, (*v. 185.*) If therefore God wills at any Time to change his own Act, (as our Author here represents him) yet is there no Change of his Will ; his Manner only of Administration or Working is chang'd, his Prescience or Counsel remaining still immutable. So the Interminations of God, as in the Case of the *Ninevites* and of *Jeconiah*, *Jer. xxii. 30, &c.* are interpreted to imply a secret Condition of Repentance, in Consequence of which God may be supposed, or may oblige himself by some secret Determination of his Will, to remit them. *Heb. vi. 17.* For, (as Dr. *Fiddes* observes) the Freedom of the Divine Will imports so perfect and absolute Freedom of Choice, that all requisite Circumstances being rightly dispos'd for Action, and the Under-

And when thou seem'st to have withdrawn thy  
Hand,

290. And Works, thine own confest, unfinish'd  
stand ;

'Tis still thy better Purpose to fulfill ;  
Thy Mind unbyass'd, unrestrain'd thy Will.  
Thy Will the same as now, and thy Decree  
Stood fix'd the same from all Eternity.

295. As when with pious Hands we strip the Mead,  
And cull the Beauties of each flow'ry Bed,  
Which into artful Rows, or Ringlets wove,  
Adorn thy Temple, and shew forth our Love ;  
So the coherent Chain of Things proclaim

300. A Cause eternal, and a Mind supreme :  
Whence all Events in close Connexion join,  
Nor from their stated Causes e'er decline :  
To this Contingents too may be referr'd,  
As in their Motions all this End regard :

For

#### ANNOTATIONS.

Understanding having previously determin'd concerning the Propriety or Fitness of it, *God* may still proceed at Pleasure to act, or may wholly suspend Action. *Acts* ii. 23. iv. 28. *Ephes.* i. 9.



305. For not a lifeless Hair falls from our Head,  
Without thy Knowledge, nor a Leaf is shed.  
Vain then are they, who Chance, or Fate, adore ;  
Who cringe to *Fortune*, or revere her Pow'r ;

D

Ideal

ANNOTATIONS.

V. 305. *For not a lifeless Hair* )

*Ut non e nostro cadat ullus vertice crinis  
Te sine, non ullæ in sylvis ex arbore frondes.*

*God's Providence* is as general as his Creation, governing all things by the same infinite Power by which they were made ; or soon, (as we before observed) would this glorious Fabric of the World, and the great Family, and rich Furniture thereof fall into Confusion : But not a Lilly grows in the Field, (*Matth. vi. 28.*) not a Drop sinks from the Clouds, (*Deut. xi. 14*) nor a Hair falls from our Heads, (*Matth. x. 30.*) without the Eye of *Providence*. Every Grass hath Measure ; the Sands of the Sea are number'd ; the whole disposing of a Lot are in the Hand of the Lord. *Prov. xvi. 33. Matt. vi. 30.*

V. 307. *Vain then are they* ) ——— *Casus*

*Est nihil, et Fortuna nihil, nisi nomina vana,  
Quæ sumus infirmis commenti sensibus ipsi.*

*Cicero* observes, that *Nihil est tam absurdum, quod non aliquis e Philosophis asserat* ; There is nothing so absurd, but that some one of the Philosophers have asserted it. And indeed, what can be more so, than to impute the Creation of the World to Chance, a fortuitous Concurrence of Atoms, and I know not what ? Can any thing be more vain and idle, than to deny a *Providence* ? Or, with *Aristotle*, confine it within the Moon's Orb, leaving Nothing below to its Direction ? But these Extravagancies have been justly exploded, and their Patrons sufficiently confuted.

*See Lactant. de Ira. 10.*

*Dominus habet Testimonium totum hoc quod sumus, et quo sumus.*

*Tertull.*

By the Testimony of the Creature we come to the Knowledge of an Eternal, Independent Being, by whom all Things else are govern'd,  
and

Ideal Shades ! mere Creatures of the Mind,  
310. With impious Maxims fraught, or Frenzy blind.

The many Causes, that conceal'd we own  
From us, were to thy *Omniprescience* known,  
Before

## A N N O T A T I O N S.

and upon whom they depend. From hence, namely, from the excellent Order and Disposition of the Universe, the *Stoicks* took the Notion of their Πνεύματ' & νοέειν & πωρῶσαι; *Intelligent and fiery Spirits*. *Anaxagoras* his Νῆς, *Mind*; (see *Note on Creech's Lucret.* i. 78.) Hence *Pythagoras*, *Plato*, *Trismegistus*, and others, believ'd the World to be endued with a *rational Soul*: And hence, every good and honest Man has Reason to believe a *Providence*, a *God*, who is the Disposer of all Things, and who, being just and merciful, will take Notice of, and one Day reward him for his Piety and Virtue.

V. 308. *Who cringe to Fortune*)

*Homer* did not acknowledge *Fortune*, nor any where, I think, uses the Word Τύχη, but suppos'd that all Things were order'd by a certain *Decree*, which he calls Μοῖρα. And most of the ancient Philosophers, who mention her, will not allow her to do any thing of her own Power, but as she is the Minister of Fate, or Providence. *Virgil* indeed not only acknowledg'd her, but gave her *Omnipotence* (*Æn.* viii. 334.) *Pindar*, (*Olym. Od.* 12.) and *Horace*, (*l. i. od.* 35.) pay her the same Respect. But *Juvenal* more wisely denies her Heaven.

*Te facimus, Fortuna, Deam, cæloque locamus.*

*Fortune* was never worship'd by the wise,

But set aloft by Fools, usurps the Skies.

*Dryden.*

And our Author gives her t'other List out of the World;

*Est Fortuna nihil.*

V. 311. *The many Causes*)

We meet indeed with many Difficulties in the Oeconomy of *Providence*; such as the *Fall of Adam*, the *Propagation of Sin*, &c. for it seems to us more just, that *God* in his Goodness should have prevented the Fall of his Creature, or at least should have stifled this Evil in its Birth, and not have suffer'd it to spread thro' all the Posterity of *Adam*: so that *Man is born to Misery, as the Sparks fly upwards*, *Job* v. 7. Add to this, the strange Confusion and Disorders that happen in the World,

Before the Heav'ns were made, or Time begun,

In constant Rounds his annual Course to run ;

315. If therefore Thou to Man wilt not impart

The secret Views of thy prudential Art ;

If strange, and inconsistent seem thy Ways,

( When Virtue meets with Scorn, and Vice with  
Praise. )

Shall he of partial Judgment Thee arraign ?

320. Shall he of Wisdom infinite complain ?

No ; but confess, that he himself is blind,

That Shades and Darknefs cloud his guilty  
Mind.

For who the secret Counsels hath explor'd,

Or known the Mind of Heav'ns *Almighty Lord* ?

D 2

325. The

ANNOTATIONS.

World, particularly in the Example I have mention'd, (I confess without Leave of my Author) when Vice triumphs, and Virtue is oppress'd; or when the wicked persecute the righteous : But all these seeming Irregularities must be resolv'd into that Oracle of *Isaiah*: *My Thoughts are not your Thoughts, neither are your Ways my Ways*, saith the Lord : *For as the Heavens are higher than the Earth, so are my Ways higher than your Ways, and my Thoughts than your Thoughts.* lv. 8.

---

V. 323. *For who the secret Counsels* )

*Quis mentem abstrusam, quis Numinis alta profundi  
Consilia exploret ? latec inscrutabilis ordo.*

'Tis

325. The abstruse Order of th' eternal Chain

Long may we seek, but long may seek in vain.

Sooner Earth's Centre might we hope to know,

And learn the Treasures of the Deep below ;

Than, curious as we are, thy Footsteps find,

330. Or trace thy Ways with an observant Mind.

Thou fittest mantled in the Shades of Night,

Thick Veil ! not to be pierc'd by human Sight !

Into what dark Recesses have I pry'd ?

What distant Regions of the World descry'd ?

335. While over Plains, and craggy Steeps I rove,

Swift-wing'd with duteous Zeal, and ardent

Love,

In Search of Thee, whose Voice th' inclement

Sky,

The Winds, and wild tumultuous Seas obey.

That

#### AN NOT A T I O N S.

'Tis manifest from the foregoing Observation, that *God* is incomprehensible, not only in his Nature, but also in his Operations and Properties : For as there is an infinite Distance between a finite Understanding and an infinite one, such as *God's* is ; so the Thoughts of an infinite Understanding must infinitely surpass the Thoughts of a finite one, such as is ours. *Deut.* xxix. 29. *Job* v. 8. xi. 7. xxiii. 8. xxxvi. 26. xxxvii. 23.

That thou hast visited this Earth, 'tis said,  
 340. And of thy dazzling Glory difarray'd,  
 Here commun'd with our Fathers, greatly blest !  
 I therefore, big with Hope, the Earth addrest,

D 3

And

ANNOTATIONS.

*V. 339. That thou hast visited )*

Our Author seems here more particularly to allude to *Gen. xviii.* where of the *Three Persons* that appeared to *Abraham*, two are said to be Angels, and the third *God* himself. *Dominus cum duobus Angelis ad eum venerat.* Sulp. Sev. And *v. 21. I will go down, saith the Lord, and see whether they have done altogether according to the Cry that is come unto me.* Like which, and probably borrowed from it, (note on *Odys. xvi. 170.*) are those Passages in *Homer* :

Θεοὶ ξείνοισιν ἐοικότες ἀλλοδαπῶισι,  
 Παντοῖοι τελέθοντες, ἐπιστρωφῶσι πόλιν αἶψα,  
 Ἀνδράπων ὕβριν τε καὶ εὐνομίην ἐφορῶντες.

*Odys. l. 490.*

They, curious oft of mortal Actions, deign  
 In Forms like these, to round the Earth and Main,  
 Just and unjust recording in their Mind,  
 And with sure Eyes inspecting all Mankind. *Pope.*

And *Ovid.* — *Summo delabor Olympo,  
 Et Deus humanâ lustrô sub imagine formâ.*

*Met. i.*

The Clamours of this vile degenerate Age,  
 The Cries of Orphans, and th' Oppressor's Rage,  
 Had reach'd the Stars : I will descend, said *Jove*,  
 Disguis'd in human Shape, in Hope to prove  
 This loud Complaint a Lye. ——— *Dryden.*

And so *Milton, l. ix.* When God, or Angel guest  
 With Man as with his Friend, familiar us'd  
 To sit indulgent, and with him partake  
 Rural Repast, permitting him the while  
 Mensal Discourse unblam'd. ———

And *l. xii.* — God oft descends to visit Men  
 Unseen, and through their Habitations walks  
 To mark their Doings, ———



And ask'd, in suppliant Posture, if she knew  
 Thy sacred Coverts, or thy Paths cou'd shew?  
 345. Lost in the Wind, my Words no Answer found;  
 She on her Axis silent keeps her Round,  
 Self-balanc'd in the circumambient Air,  
 Still as she rolls, presenting Scenes most fair.  
 Here saw I Flow'rs, that broider fragrant Beds,  
 350. With lovely Hue, or rear their flourish'd Heads;  
 Wild Plants, and Trees, that from the seedless  
 Ground  
 Spring, and their fruitful Branches spread a-  
 round,  
 Or with sweet Blossoms scent the wholesome Sky,  
 As diff'rent Seasons diff'rent Forms supply.

355. Variety

## A N N O T A T I O N S.

V. 349. *Here saw I Flowers*)

M. de Fontenelle, in his *Plurality of Worlds*, fancies himself suspended in the Air without Motion, while the Earth turns round under him in Twenty four Hours; and he diverts himself with the infinite Variety of Things that appear upon the Face thereof: We must here suppose our Author in the same Place and Posture, but in a more serious Humour, and to better Purpose.

V. 351. *That from the seedless Ground*)*De nullo semine plantas.*

I suppose our Author read with N. Heinſius,

—— non ullo semine fruges. Virg. Georg. i. 22.

355. Variety of Creatures now invite,  
 And with their beauteous Liveries please the  
 Sight,  
 That creep the Ground, or wing the Air, or  
 wild  
 In Forest wonn, or pasture in the Field.
360. All which to Nature's certain Laws are prone,  
 And propagate no Species but their own.  
 Thus Flow'rs, Trees, Brutes, their mighty Ma-  
 ker speak,  
 And from *Thee* only Preservation seek,  
 Thee, God of *Nature's* self, if she can claim  
 More than a Shadow, or an empty Name.

D 4

365. But

## A N N O T A T I O N S.

V. 363. *Thee, God of Nature's Self*)

— *Atque ipsius origo*  
*Naturæ, si quicquam illa est nisi nomen inane.*

'Tis thought by some, that the Scope of the Leviathan in *Job* xli. (suppos'd an Assemblage of the Powers and Properties of all Creatures) is to inform us, that we can no ways comprehend, how all Beings are renew'd in the World in their successive Generations; nor how the natural Faculties, which we observe in Creatures, are in them, or begin to be. But we may be assur'd 'tis the Work of God, who is the Author of that very *Nature*, which *Lucretius* vainly says, *creates, nourisheth, and preserveth all Things*, l. i. v. 51. For, as *Cicero* argues, *Nihil est præstantius Deo. Ab eo igitur mundum regi necesse est. Nulli igitur est naturæ obediens aut subjectus Deus: Omnem ergo regit ipse naturam.* *Lactant.* i. 6. Nothing is more excellent than God. By Him therefore must the World be govern'd. God is not obedient or subject to any Nature: He therefore governs, or is Lord over all Nature.

365. But ah ! in vain through all this spacious View,  
 We thy great Hight of Majesty perfue :  
 Still all we see, is fated to decay,  
 And doom'd to all-devouring *Time*, his Prey.

The Earth I leave, and to the Seas repair,  
 370. Lashing with ventr'ous Wings the yielding Air ;  
 Because, before the sprightly Lamp of Light  
 Broke from the dark Abyfs of humid Night,  
 Thy Spirit glanc'd o'er *Chao's* dusky Face,  
 And faintly glimmer'd on the watry Mafs.  
 375. Down, down I plunge, desirous still to know,  
 If the *Almighty* holds the Deep below.

Moun-

## A N N O T A T I O N S.

V. 367. *Still all we see*)

*Jam tuere hoc circum, &c.* Lucret. v. 318.

Look round and view that spacious Tract of Sky,  
 In whose Embrace our Earth, and Waters lie, —  
 'Tis surely mortal All. — *Creech.*

V. 373. *Thy Spirit glanc'd*)

Our Author here alludes to *Gen. i. 2.* where what Moses had before call'd the *Deep*, he now calls *Waters* ; meaning those fluid Parts of the confused Mafs, that being lightest, were uppermost. Now the *Spirit of God* thus moved upon the Waters, that by its Incubation (for so the Word *moved* signifies in the Original, and is accordingly render'd by Milton : — *On the watry Calm.*

*His brooding Wings the Spirit of God out-spread*)  
 it might not only separate the Parts of this confused Mafs, but give them a *vivific Virtue* to produce what was contain'd in them.

Mountainous Heaps of Water I survey,  
 That dreadful Monsters, hideous Forms display;  
 Whales of enormous Size the Waves divide,  
 380. And sportful from their Nostrils spout a Tide.  
 Swift racing here in Shoals the lesser Frie  
 Cut with short Silver Wings the liquid Sky;  
 Tho' Thousands perish, Thousands still survive,  
 And still the propagated Species live,  
 385. In Number many; as the Kinds that steer  
 Thro' the wide Ocean of the trackless Air,  
 Or wander in the Fields, four-footed Race,  
 Or streak the slimy Ground with sinuous Trace.  
 But what more wond'rous than the primal Cause,  
 390. That binds these Waters to resistless Laws!

Twice

ANNOTATIONS.

*V.* 382. I have borrow'd a Metaphor or two here from *Cowley*, as *the liquid Sky*, *the Ocean of the Air*; and he probably had them from *Lucretius* and *Virgil*. *Lucr.* speaking of Birds, says, *l. vi. v. 743.*

*Remigii oblita pennarum vela remittunt.*

*l. 5. — Aëris in magnum fertur mare —*

So *Virg. Æn. vi. 15. Dædalus —*

*Præpetibus pennis ausus se credere cælo*

*Insuetum per iter gelidos enavit ad Arctos.*

*V. 19. Remigium alarum.*

*Æn. iii. v. 520. — Velorum pandimus alas.*

Twice, e'er the Sun revolving kindles Day,  
 And either World has mourn'd his absent Ray,  
 Waves rolling after Waves, swell high the rising  
 Tide,  
 And twice swing back, and in their Channel  
 glide.

395. These above all their grateful Voices raise,  
 And loud proclaim their great *Creator's* Praise.  
 But all I see, I know ; and know them vain,  
 And mortal all ; a momentary Reign !  
 Still must I seek that *pure, eternal Light*,  
 400. That sits unseen amidst excessive Bright.

Hence from the watry to th' aerial Skies,  
 With pious Hopes elate, I boldly rise,  
 And thro' the vast Expansion wing my Way ;  
 If Chance, thy Pleasure here is to display  
 405. Thy glorious *Self*, and providential Care,  
 In the soft Bosom of the subtile Air.  
 Here clam'rous Winds exert their boist'rous  
 Rage,  
 All fierce their *blust'ring Brethren* to engage.

Here

#### ANNOTATIONS.

V. 400. *That sits unseen* ) Job xxvi. 9. 1 Tim. vi. 16



Here misty Vapours, Exhalations rise,  
 410. That darken with their flaggy Wings the Skies;  
 Till, when the Air no longer can sustain  
 Its unpois'd Burthen, they descend in Rain,  
 Or gather'd into fleecy Snow, they spread  
 A Virgin Whiteness o'er the glist'ring Mead,  
 415. Or into Hail condens'd, with rattling Sound  
 Pour down, and pearly Corns rebound from  
 Ground.  
 Here thro' riv'n Clouds the livid Lightning plays,  
 And swiftly darts to Earth the bearded Blaze:  
 Here awful Peals of mutt'ring Thunder roll,  
 420. That shake with wholsome dread the humble  
 Soul.

All

## A N N O T A T I O N S.

*V. 415. Concretique instar falis horrida grando.*

You may guess my Aim in the Run of these Verses, and judge of the Execution as you please.

*V. 420. Quæque movent humiles audita tonitrua mentes.*

Tho' some (*qui numerum perfectæ insanie compleverunt. Lactant.*) have arriv'd to that Pitch of Madness and Impiety, as not only not to fear, but to deride and mock at Thunder and Lightning, and such like dreadful *Phænomena*: as *Epicurus*, of whom *Lucretius* says boasting, — *Non fulmina, nec minitanti murmure compressit cælum.* — Not all the Thunders of the threat'ning Sky

Could stop his rising Soul. —

Yet

All these rejoyce thy Sov'reign Pow'r to own,  
 And Thee their Maker speak, and Thee alone.  
 For who of Man, ---- or more exalted Kind,  
 " Spirits to Action Spiritual confin'd,  
 425. Can bid the Thunders roar, or Lightnings fly,  
 Or with the beauteous Rainbow paint the Sky ?

The

## A N N O T A T I O N S.

Yet generally speaking, no natural Effects whatsoever are more apt to impress on our Minds *Divine Fear* ; as the same *Lucretius* owns. l. v. *Cui non animus formidine divum contrahitur ? &c.*

What Mind's unshaken, and what Soul's not aw'd,  
 And who not thinks the vengeful Gods abroad,  
 Whose Limbs not shrink, when dreadful Thunder hurl'd  
 From broken Clouds, shakes the affrighted World ?  
 What ! do not Cities, Kings, and Nations fear ?

Creech.

—— *Nonne perspicuum est ex primâ admiratione hominum, quod tonitrua jactusque fulminum extimuisse, credidisse ea efficere rerum omnium præpotentem Jovem ?* Cic. de Nat. Deor. ii.

So *Lucan* —— *Per fulmina tantum*

*Sciret adhuc solum cælo regnare tonantem.*

From *Horace*. *Cælo tonantem credimus Jovem regnare.* ——

*Jove* by his Thunder speaks himself in Heaven.

V. 426 ) I find since my Note on v. 133. that others are of Opinion, that the Rainbow did not appear before the Flood, as having no such Use or End then, as it has had ever since ; and that, if it did, the Sight of it would have been but poor Comfort to *Noah* and his timorous Posterity, whose Fear lest the like Inundation might happen again, was greater than could be taken away by any common or usual Sign. But this is scarce so material as to require a Determination.

- The Works of God ! who thus with glimm'ring  
 Rays,  
 A Track of his own glorious Light displays ;  
 Tho' still remains invisible that *Soul*,  
 430. Or *Spirit*, that insensibly pervades the whole.
- Where ends this Track ? where shall I joyous  
 meet  
 With him I love, and fall before his Feet ?  
 If in the purer *Æther* high enthron'd  
 Above the Convex of this immense Round ;  
 435. Zealous I'll thro' the purest *Æther* stray,  
 And tread the Ground-work of the milky Way.
- Oh ! for the Swiftnefs of the sailing Dove !  
 While high amid the radiant Orbs I rove.  
 Fix'd these, while these in oblique Course advance,  
 440. And regularly move their stated Dance :

Hence

## A N N O T A T I O N S.

V. 439. *Fix'd these*) They are call'd the *Fix'd Stars*, because they observe, (or at least seem to us to observe) the same invariable Distance from one another, and from the *Ecliptick* : They run not thro' one Degree of the *Ecliptick* sooner than in 71 *T.* 19 *D.* 12 *H.*

V. 440. *And regularly move* )

'Tis observable, that the *Stoics* asserted and prov'd the Divine Providence by the very Argument which the *Epicureans* brought to oppose it. *Lucret.* v. 1181.

*Præterea*

Hence Day and Night in grateful Turns appear,  
 And Seasons as they change compleat the Year.  
 Spring issues forth, and Summer swift succeeds,  
 As Summer Autumn, Autumn Winter leads.

445. And now innumerable Stars, with Light  
 Not to be measur'd, strike my dazzled Sight.  
 I gaze, admire, still hope that Light to gain,  
 So long desir'd, and so far fought in vain.

Soon as I saw the Glory of the Sun,  
 450. Glory, that with surpassing Radiance shone,  
 Round whom the vulgar Constellations lead  
 Their circling Dance, confessing him their Head.

Full

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*Præterea cæli rationes tempora verti, &c.*

Besides, they saw the Heav'ns in Order roll,  
 Their various Motions round the steady Pole,  
 The Seasons of the Year by constant Laws,  
 Run round, but knowing not the nat'ral Cause,  
 They therefore thought that Gods might rule above!  
 Poor Shift! &c.

*At mihi tam præsens ratio non ulla videtur, &c.*

Manil. i. 475.

The Stars still keep one Course; they still pursue  
 Their constant Track, nor vary in a new:  
 From one fix'd Point they start, their Course maintain,  
 Repeat the Whirl, and visit it again  
 A most convincing Reason drawn from Sense,  
 That this vast Frame is rul'd by Providence,  
 Which like the Soul, does ev'ry Whirl advance.  
 It must be God, nor was it made by Chance.

*Creech.*

Full glad I thought, none but the *Lord* of Day,  
Cou'd e'er so bright an Eminence display.

455. Vain Thought ! however gay and strong he seems,  
He shines, like lesser Stars, with furtive Beams.  
Still seek I, tho' with Darknefs still oppress'd,  
That *Pow'r* that all Things moves, himself at  
Rest ;

That Glory, that transcendent Majesty  
460. That has for ever been, and must for ever be.

Now in the vast expansive Heav'ns what more  
Than the *Ethereal Minds* cou'd I explore,  
Intelligential Substances, who crown  
With radiant Lustre the *Almighty's* Throne,  
465. In ministerial Order wait his Will,  
And duteous all his great Behests fulfill :  
Be it to turn a several Orb, or Sphere,  
Or guide the Planets in their swift Career.

I

ANNOTATIONS.

*V. 467. Be it to turn* )

—— *Iussaque rotatu*  
*Sidera perpetuo torquent volventia mundi.*

Active as some *Mind* that turns a Sphere. *Cowley*

According to the old Opinion, that the Heavens were divided into several Orbs or Spheres ; and that a particular Intelligence, or Angel



- I join'd the Choir : who all their Songs employ  
 470. In Praise, and form a Scene of boundless Joy.  
 Prostrate with rev'rent Awe, I One ador'd,  
 Whose brighter Glories spoke Him *Sov'reign Lord*.  
 They all exclaim, and humbly he decries  
 My Creature-Worship, and vain Sacrifice.
475. " Far above us (says he) sits God supreme  
 " Without Compeer, to Him most glorious  
 " Theme,  
 " In wak'ning Raptures let the Heav'nly Choir  
 " Sing joyful, and retune the speaking Lyre.

He

## A N N O T A T I O N S.

gel was assign'd to each of them to turn it round to all Eternity :  
 Like a Mill-Horse, says *Scaliger* ; and our *Oldham* calls 'em, (some-  
 what too ludicrously) Turnspit Angels.

*V. 474. They all exclaim)*

*Omnes inclamant : in primis verba precantis*

*Ipse arcet, refugitque humilis, cui Thura parabam.*

Alluding to these Words of *St. John* ; *And I fell at his Feet to worship him, and he said unto me ; See thou do it not, I am thy Fellow Servant, &c. Worship God.* *Rev. xix. 10.*

*Neque Angeli, cum sint immortales, dici se Deos aut patiuntur aut volunt. Quorum unum solumque officium servire nutibus Dei, nec omnino quidquam, nisi jussu, facere.* *Lactant. ii. 16.*

The Angels, immortal as they are, neither desire, nor will suffer themselves to be called Gods ; it being their Business only to obey the Will of God, and to do nothing but by his Command.

He said, and strait in Praise of the most High,  
480. Triumphant Hallelujahs charm the Sky ;

*No Voice exempt ; no Voice but well cou'd join*  
Melodious Part in Harmony divine.

“ Thrice Holy, Holy, Holy Lord (they sung,  
“ With *Holy Lord* the Empyrean rung : )  
485. “ Thou Father, Greatest, Best, whose fertile  
Thought,  
“ And Mind reflective thine own Image wrought;  
“ Likeness exprefs from Thee was form'd, but  
How,  
“ Neither may Man enquire, nor Angels know ;  
“ As are the inmost Thoughts of Man, conceal'd,  
490. “ Which yet the babbling Tongue has not re-  
“ veal'd ----  
“ But Simile is vain, and uselefs here,  
“ Since all its little Arts can never clear

E

“ The

## A N N O T A T I O N S.

V. 485. *Whose fertile Thought* )

*Tu de fecundâ mente volutans*

*Concipis ipse tui exemplum.*

We must not look upon the *Divine Nature* as sterile, but rather acknowledge the Fecundity and Communicability of itself ; upon which the Creation of the World depends : God making all Things by his *Word*, to whom he first communicated that Omnipotency which is the Cause of all Things.

Bp. Pearson.

- " The *Word* ineffable : that came from Thee  
 " Alone, and has been ever, and must ever be.  
 495. " Therefore, Eternal as thou art, and One,  
 " Yet ever dwells with Thee thine only *Son*,  
 " Both reign Omnipotent ; are both immense,  
 " Of equal Glory, Pow'r, and Excellence :  
 " Both breathe eternal *Love*, with equal Mind,  
 500. " And equal Thought essentially conjoin'd :  
 " From whence proceeds the *Spirit*, God confest :  
 " (Great Mystery, not by Words to be express'd)  
 " Who reigneth with the Father, and the Son,  
 " Omnipotent, Eternal, *Three in One* ;

505. In

## A N N O T A T I O N S .

V. 505. *Three in One* )

The *Jews* themselves, as well before our *Saviour's* coming as since, have acknowledg'd a *Plurality* in the one infinite Being of God, from the Intimations given thereof in their Scriptures, which they likewise found to restrain this *Plurality* to a *Trinity* : *Numb.* vi. 24. *Isa.* vi. 3. xxxiii. 22. *Dan.* ix. 19. *Hos.* xii. 5. Concerning the *Son*, *Psal.* ii. 7. xlv. 6. cx. i. *Prov.* viii. 23. xxx. 4. Concerning the *Holy Ghost*, *Gen.* i. 2. vi. 3. *Numb.* xi. 25. 2 *Sam.* xxiii. 2. *Psal.* xxxiii. 6. Lastly of the *Three Persons* together, *Gen.* i. 1, 26. xxxiii. 22. ix. 7. *Isa.* xi. 1. xlviii. 16. lix. 19. lxi. 1. And not to mention *Plato*, and other ancient Philosophers, who are suppos'd to have borrowed the Belief of a *Trinity* from the *Jews*, (see Dr. *Cudworth Intell. Syst.* p. 46. *Grot. de Rel. Christ.* v. 21.) the wisest, greatest, and best of Men in all Ages, have submitted to this *mysterious Doctrine* ; as having upon Examination found nothing in it *contrary* to Reason, how far soever it be *above it*. But there are some, who still affirm, that they cannot, nay, that they are not required to believe any further than what they know, or have Ideas of ; and consequently

505 " In Nature, One ; in Personality

" Distinct ; harmonious, wond'rous Unity !

E 2

As

## A N N O T A T I O N S.

frequently reject this Doctrine. But if any one of these should fall in my Way, and would condescend to hear a Reply, I think, I should venture upon it in this or the like Manner : — Sir, if by *Ideas* you mean that a Man must so far have Notions of the Things he believes, as to know what he means, and to be able to distinguish them from other Things, as that *Three* are *Three*, and *One* is *One*, you may be right : For how else should we know what we believe, and what not ? But if by *Ideas* you mean Conceptions, and that you cannot believe any further than you can comprehend, as how *Three intelligent Agents, or distinct Persons, can be in strict Union together, subsisting in one undivided Essence* ; you confound *Faith* and *Knowledge*, you make *Reason* the Measure of all Truth, and are therefore, I presume, in an Error.

Besides, if you have no Interest in rejecting this Doctrine, nor can expect any Advantage, but on the contrary, it may possibly hurt you ; since this is to reject the *Scriptures*, the undoubted Word of God, why should you not take the surest and safest Side ? But why mention I the *Scriptures* ? you will say ; There is no such Word as *Trinity* to be found therein : Mere Chicanery this ! For tho' the Word itself, being *Latin*, cannot be found in the Originals, which are *Hebrew* and *Greek*, yet if what is to be understood by this Word be found therein, and 'tis one principal Design of the *New Testament*, we have a Right to use it. Now the *Scripture* says, There is but one *God*, but at the same Time gives the Names and Properties that are essential to God, to *Three distinct Persons* : From hence then we deduce the *Trinity in Unity*. 'Tis no Matter whether you can comprehend it, or no ; this is not the only thing that is incomprehensible to us at present, yet nevertheless demands our Assent, as the *Infinity of God*, &c. To believe, and to shew our Faith by our Works, is our only Business ; and we have all Authority imaginable for so doing : Besides, no ill Consequences can attend it, and we may more than hope one Day to be rewarded for our Obedience herein. Accept therefore this gracious Tender of new Life, so mercifully begun by the *Father*, so powerfully dispens'd by the *Son*, and so perfectly finish'd by the *Holy Ghost, Three Persons and One God*, blessed for ever. *Exod.* xxiii. 20. with *1 Cor.* x. 9. *John* i. i. v. 18. xiii. 31. xiv. 30. xvii. 5. xviii. 28. *Phil.* ii. 6. *1 John* v. 7.

- “ As thou art God, the *Son*, and *Spirit* the same,  
 “ Yet both in Manner of Existence, claim  
 “ A relative Distinction : Neither *Son*,  
 510. “ Nor *Holy Spirit* art Thou ; but *God* alone  
 “ Of all the Head, and *Father* ; before Thee  
 “ Was none, nor other *God* shall ever be.  
 “ For *God* is *One*, with triple Honours crown’d,  
 “ And in eternal Glory high enthron’d.

“ Most

#### ANNOTATIONS.

##### V. 509. *A Relative Distinction* )

The Fathers always excepted the *Paternity* from those Perfections, which are common to the *Father* and the *Son* ; and held that the *Paternity* was not communicable to the *Son*, nor the *Sonship* to the *Holy Ghost*. The three Persons are alike in every Thing except the Relations of *Father*, *Son*, and *Holy Ghost* ; which distinguish them, and are incommunicable amongst them. See the following Note.

##### V. 511. *Of all the Head and Father* )

As there can be but one Essence properly divine, and so but *one God* of infinite Power, Wisdom, and Majesty ; as there can be but *one Person* originally of Himself subsisting in that infinite Being ; so the very Generation of the *Son*, and the Procession of the *Holy Ghost*, undeniably prove that neither of those two can be that Person ; for whoever is generated, must be from Him, which is the Genitor, and whoever proceedeth, must be from him from whom he proceedeth : Whatever the Nature of that *Generation* or *Procession* be, (of which more hereafter). It follows therefore that this Person, who is from none, is the *Father* ; whom the antient Doctors of the Church have call’d the Origin, the Root, the Fountain, and the Head of the *Son*, or of the whole Divinity. 1 Cor. xi. 3.

*Tu capitis Caput, et primi Tu fontis origo.* Hilar.

And here we may observe, that wheresoever God hath been acknowledged, he hath been understood and worship’d as a *Father*, and so all the Heathen Poets describe him :

Πατήρ



515. " Most mighty Lord, at whose majestic Nod,  
 " The Earth and Heav'ns with trembling own  
 " their God.

While thus th' Angelic Choir alternate sing,  
 The wond'rous Praises of their bounteous King,  
 Heav'n seems its sacred Beauties to display,  
 520. And shew from far the glorious *Lord of Day.*

E 3

Oh

ANNOTATIONS.

Πατὴρ ἀνδρῶν τε θεῶν τε Hom.  
*Divumque Hominumque Pater, Rex.* Enn.  
*Divum Pater, atque Hominum Rex.* Virg. *Æc.*

And the Scriptures distinguish him by this Name in *Isa.* lxiii. 16.  
*lxiv.* 8. *Mal.* i. 6. ii. 10. *Matth.* vii. 9. xii. 30. xxviii. 19. *John*  
*v.* 26. vi. 57. xiv. 28. xx. 17. *Rom.* viii. 15. *1 Cor.* viii. 6. *2 Cor.*  
*i.* 3. *Ephes.* i. 3. iv. 6. *1 Pet.* i. 3. *Jam.* i. 18. *1 John* iii. 1.

*V.* 515. *At whose majestic Nod)*

*Cuncta supercilio quatens* —

*At quem Deum?* says Terence, *Eun.* iii. 5

*Qui templa cæli summa nutu concutit.*

And *Virg. Æn.* ix. 106.

*Annuit, et totum nutu tremefecit Olympum.*

From that grand and venerable Description of *Jupiter*, in *Homer*, *Il.* i.

Ἦ, καὶ κυανέησιν ἐπ' ὀφρύσσι νεῦσε Κεῖνίαν,  
 — μέγαν δ' ἐλέλιξεν Ὀλυμπεον

He spoke, and awful bends his fable Brows:  
 Shakes his Ambrosial Curls, and gives the *Nod*,  
 The Stamp of Fate, and Sanction of the God.  
 High Heav'n with trembling the dread signal took,  
 And all *Olympus* to the Centre shook. *Pope.*

Oh Light ineffable ! that Angels see,  
 Angels, immortal as the Deity,  
 Tho' still on *God* dependant : Mortal Sight  
 Sustains not such a Flood of rushing Light,  
 525. Or dimly sees, nor whether can I say,  
 Or radiant Night it be, or gloomy Day.

But ah ! whence springs this pure ethereal  
 Stream,  
 As from th' eternal Fountain, Light supreme ?  
 All Lights whatever it exceeds so far,  
 530. If any Light to this we may compare.  
 Earth's artificial Days can never vie,  
 With the bright Order of the Starry Sky ;  
 And when the Golden Sun with orient Ray  
 Purples the smiling Morn, and kindles Day,  
 535. The Stars, and all the Splendors of the Night,  
 Retire before his Beams with hasty Flight ;  
 The Sun, tho' mounted on the Blaze of Noon,  
 By the *Ethereal Virtues* is outshone :

But

## A N N O T A T I O N S

V. 521. *That Angels see*)*Lucem quam cernunt clarius ipsi.*

—— Ye Sons of Light,

Angels ! for ye behold Him —— *Milt.*

- But Sun and Stars, and artificial Day,  
540. And *Virtues* at thy *Presence* fade away.  
Whence if some streamy Rays break forth, they  
fire  
My raptur'd Heart, and all my Soul inspire,  
But swift, as from the Poles the Lightning flies,  
They pass, nor can I fill my longing Eyes.
545. Oh ! wou'd some friendly Pow'r draw off this  
Cloud,  
That veils the glorious Majesty of God !  
That Heav'n wou'd all its sacred Pomp display,  
To which we bow, and pious Homage pay ;  
The *God unknown* ; whom thus with pleasing  
Pain,
550. And strong Desires we seek, but seek in vain.  
The more these anxious Doubts we strive to clear,  
We grasp at Clouds, and beat the pathless Air :

E 4

Faft

## A N N O T A T I O N S .

*St. 540. And Virtues at thy Presence )*

To the majestic Presence of God we may apply those beautiful Expressions in Holy Writ. *Behold even to the Moon, and it shineth not, yea the Stars are not pure in his Sight.* Job xxv. 5. The Light of the Sun, and all the Glories of the World in which we live, are but as weak and sickly Glimmerings, or rather Darkness itself, in Comparison of those Splendors which encompass the Throne of God.

Fast we pursue, the Object faster flies,  
And all in pitchy Dark environ'd lies.

555. Yet, still thy sacred Shade attracts the Sight,  
And feeds the lab'ring Senses with Delight.

As some to view the Motion of the Sun  
Struggling in dark Eclipse, or crimson Moon,  
Lift not presumptuous to the vaulted Skies,  
560. Their Face erect, but please their feasted Eyes,  
While on the watry Plain, or polish'd Glas,  
In various Shapes the dancing Image plays :  
So look we not to Heav'n our God to know,  
But judge, from thy Impressions here below,

Thy

#### ANNOTATIONS.

V. 553. *Fast we pursue* )

Here the Mind (says Mr. *Addison*) heaves a Thought now and then towards God, and hath some transient Glances of his Presence : When in the Instant it thinks itself to have the fastest Hold, the Object eludes its Expectations, and it falls back to the Ground tired and baffled. *Wisd.* xiii.

V. 554. *And all in pitchy Dark* )

— *Tua subtrahis ora  
Nube tegens, piceaeque involvis nubis amictu.*

— How oft amidst  
Thick Clouds and black, doth Heav'n's all-ruling Sire  
Chuse to reside, his Glory unobscur'd,  
And with the Majesty of Darkness round  
Cover his Throne ? *Milt.*

565. Thy great and mighty Pow'r: yet none can tell  
 In what thy Greatness, or thy Pow'r excell:  
 Nor higher shall we climb, nor farther see,  
 Till our Release from dull Mortality.

Scarce to our feeble Sense thy *Skirts* appear,  
 570. *What thou art not*, we sooner can declare,  
 Than *what thou art* in lively Colours paint,  
 From this thy Pourtrait, visible, but faint.  
 Creatures, that swim, or creep, or walk, or fly,  
 The Tenants of the Seas, or Earth, or Sky,  
 575. All speak their Great Creator's Pow'r divine,  
 And all we see, and all we feel is Thine.

And

ANNOTATIONS.

V. 568. Till our Release) 1 Cor. xiii. 12. Rev. i. 16.

V. 569. Thy *Skirts* appear)

*Terga tuæ sunt hæc et posteriora figuræ.*

Our Author, with Maimonidis, takes the Discovery made to Moses, Exod. xxxiii. 23. to be the Knowledge God gave him of his Works and Attributes, viz. Those mention'd xxxiv. 6. And Greg. Naz. thus expounds it,

*Taûta ὅτι τῷ Θεῷ τὰ ὀπίσθια ὅσα μετ' ἐκείνου —*

*Those Things are the Skirts or back Parts of God, which are after him; whereby he is known, as the Sun is, by its Image in the Water, &c. Upon which Elias Cretensis says, The Face of God signifies his Essence before the Beginning of the World, and his hinder Parts his Creation and Providence in the Government of the World.*

V. 575. All speak their great Creator's)

— *Quodcunque videmus*

*Sentimusve tuum est: nobis hæc reddit imago.*

— Thou



And thus as in a Gläfs, or liquid Stream,  
 Thy Glory shines, but shines a languid Gleam.  
 And who this Veil remov'd, can see thy Face,  
 580. (Great as thou art, diffus'd thro' endless Space,  
 From whom all other Lights their Light receive,  
 Self-Origin of Light) can see and live?  
 We therefore tremble, and thy Name revere,  
 Struck at thy wond'rous Works with wholsome  
 Fear ;

Con-

## A N N O T A T I O N S.

— Thou God  
 Unspeakable ! Who sitt'st above these Heav'ns,  
 To us invisible, or dimly seen  
 In these thy lowest Works : Yet these declare  
 Thy Goodness beyond Thought, and Pow'r Divine.

Milton v.

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V. 582. Can see, and live ?

We find when the *SCHECHINAH* or divine Glory fill'd the Tabernacle, *Moses* cou'd not enter therein but on Peril of his Life. *Exod.* xl. 35. Nor could the Priests afterwards enter into the Temple, which was built by *Solomon*, and consecrated to God by solemn Prayer, *when the Glory of the Lord had filled that House*, 2 *Chron.* vii. 1. And from *Exod.* xix. 21. xxxiii. 20. *Judg.* xiii. 22. *Job* ix. 11. *John* iv. 24. 1 *Tim.* vi. 16. 'tis manifest, that the Vision of God in his spiritual Majesty is not in this Life. We understand therefore by his Appearance to *Jacob*, *Moses*, &c. *Gen.* xxxii. 30. *Exod.* xxiv. 10. *Deut.* v. 24. *Numb.* xii. 8. xiv. 14. *Judg.* xiii. 6. vi. 22. That somewhat was obvious to their Senses, that plainly discover'd the more immediate Presence of God, so that they need no more doubt of it, than of one talking with them Face to Face ; not that there was any Similitude whereby Idolatry might pretend to represent Him. *Deut.* iv. 15. *Job* iv. 16. 1 *John* iv. 12.

585. Content some peaceful Comfort here to find ;  
Nor to the Throne dare raise our humble Mind.

Hence from an universal Fear began  
Thy Title, *DEUS*, says conceited Man ;

But

### ANNOTATIONS.

*P. 587. Hence from an universal Fear)*

*Omnibus es timor, unde DEUM dixisse priores  
Te credunt aliqui, veræ rationis egentes.*

All Men have naturally some Idea of God (*v. 151.*) to which they prefix a *Name*, which in almost all Languages denotes not his abstract, metaphysical, and absolute Idea, but his religious, popular, and relative one, a sovereign Being, upon which all of us depend, and whom we must of Necessity adore. Whereupon *Vorstius* observes that God did never disdain any of those general Names which the different People of the World made use of to denote him by. Formerly the *Pagans*, and particularly the *Philistines*, call'd God, *Elohim*, and he permits this Name to be given him in the Old Testament ; as he does that of *Θεός* in the New Testament, tho' it be derived from the Barbarians or *Gentiles*, who knew not the *True God* : And hence we call him *DEUS*, which was a *Roman Term*, when they had no other but false Gods. For it seems indifferent what general Name we use, so they all equally answer the same Notion that we have of a Being that created all Things, is Sovereign over all, and to whom we owe eternal Adoration. But because some have deriv'd this Word *Θεός*, *Deus*, from *Δέω*, *Timor*, *Fear*, (tho' it may as well be deriv'd, *ὡς τὸ θεῖον*, or *ὡς τὸ ἀθεῖον*, &c.) and others, as *Lucretius*, l. v. and *Stattius* have asserted, that *Fear* introduc'd the Gods into the World, and was the general Cause of Religion,

*Primus in orbe DEOS fecit Timor. —*

'Tis requisite to observe (with the learned Dr. *Laughton*, late of *Clare Hall*, *Cambridge*.) That the Belief of a God, universal as it is, cannot be thought to proceed from any Fears of Mens own Minds, or a certain Jealousy of the worst that may happen incident to our Nature, which is apt to imagine dreadful Things. For though this may be general, yet, besides that the Notion of a God comprehends in it not only *Power* and *Justice*, but also *Mercy* and *Goodness*, which can never be the Produce of *Fear* ; I say, besides this, it is much more probable, that the *Fear* of a supreme Being should be the Consequence  
and

But let the vulgar, and the guilty Crew  
 590. Cowering with Horror, dread thy Vengeance  
 due ;

Be thou all Love to me, and Joy, and Peace,  
 Nor ever let this poignant Pleasure cease ;  
 Let this my other Passions all controul,  
 Absorb my Thoughts, and grow into my Soul,  
 595. Entranc'd in holy Fervor, let me lie,  
 Till all my Senses fail, I blest and blessing die.

Yes, let me ever breathe this ardent Love,  
 Mindful of what I owe to *God* above :  
 That I the Springs which Life and Motion give,  
 600. Free Pow'r to Will, and Act, from thee re-  
 ceive.

That

#### ANNOTATIONS.

and Effect, rather than the Cause (of the Belief of it ; and that the Object should rather precede and raise the Passion, than be consequent to, and created by it.

The *Fear* of *God* is Freedom, Joy, and Peace,  
 And makes all Ills that vex us here to cease,  
 Tho' the Word *Fear* some Men may ill endure,  
 'Tis such a Fear as only makes secure, *Waller.*

V. 597. *Yes let me ever* )

The Love of *God* (says Mr. *Addison*) shou'd be kept awake in us, at all Times, and in all Places, and possess our Minds with a perpetual Awe and Reverence : It should be interwoven with all our Thoughts and Perceptions, and become one with the Consciousness of our Being.

That in thy glorious Image I was rais'd,  
Be ever blest thy Name, and ever prais'd.  
But sweeter Sounds than e'er from Human  
Tongue

Harmonious flow'd, or Saints departed sung,  
605. And greater Deeds thy boundless Merit claims,  
Tho' Racks I wearied, and expir'd in Flames.

Come holy, eternal Light! ah! dost thou fly?  
Must I in Darkness ever mourning lie?

Emerge, thou Brightness, from thy Shades arise,  
610. And spread thy radiant Glory thro' the Skies,  
If nor the tender Nerves of human Sight  
Can bear the Flood of uncorrected Light,  
Nor Mortals hear the mighty Thund'rer's Voice,  
But hearing die, in Death will I rejoyce.

515. For

ANNOTATIONS.

V. 601. *That in thy glorious Image)*

— *Sanctæ tuæ imaginis instar.* —

As to the Faculties of the Soul, not as to any bodily Shape;

Ὁδὲ γὰρ ἀνθρώπων λόγος

Πέφυκ' ἀπὸ τῆς Θεῆς λόγου.

*Epicharm.*

*The Reason of Man is deriv'd from that of God.*

Εἰκὼν ἐστὶ ἀνθρώπου ἐμὴ, λόγον δὲ δὸν ἔχουσα.

*Sibyl. v.*

615. For Love Ten Thousand Deaths I cou'd sustain,  
 That Love of thee, which thrills thro' ev'ry  
 Vein,  
 And pierceth all my Bones, Night gives no Ease,  
 Nor mirthful Days my captive Heart release.  
 As when from Covert of the shady Grove.
620. The speedful Hart by deep-mouth'd Hounds  
 is drove,  
 Swift as the Wind, he sweeps the scorching Plain;  
 Desirous some known healing Stream to gain ;  
 So pant I after thee, and wait the Hour,  
 When thou shalt pour from Heav'n the grateful  
 Show'r.
625. Open, ye Heav'ns, and with soft-falling Rain,  
 Heal my parch'd Tongue, and 'swage my fev'rish  
 Pain.

How

## A N N O T A T I O N S.

V. 615. *For Love Ten Thousand Deaths*)

Οἷα ζῆμιῶμαι, (saith Gordius, the Martyr, in St. Basil,) καὶ  
 συνάμεν ὅτι πρὸς Χριστὸν πολλὰς ἀποθανεῖν.

*How sorry am I that I can die but once for the Love of Christ !*

V. 619. *As when from Covert*) Psal. xlii. 1.V. 625. *Open, ye Heavens*) Psal. lxiii. 1.



How long before Heav'n's Threshold must I lie,  
Darkling ; help, Lord, or now I faint, I die.

Lift up your Heads ye Doors : be thou, great  
Pow'r,

630. Lift up, for thou art to thy self the Door.

And entring in, sustain me with thy Might,  
Thro' all the dazzling Realms of heav'nly Light.

In envied Wealth I seek not to be great,

Nor Tinsel Honours court, nor Pomp of State,

635. But thee thy self : here centre all my Joys,

This all the Longings of my Soul employs.

Shine forth, O Lord, in Rays divinely bright,

Piercing these murky Clouds of envious Night.

Fair as the Sun, when first his golden Ray

640. Thro' low'ring Clouds reveals the ling'ring Day.

But if thy *Spirit* exceeds all human Sense,

Pure, incorporeal, infinite, immense,

Known to thy self alone, whose sacred Mind

Is to no Parts of Place or Space confin'd ;

645. Yet

#### ANNOTATIONS.

V. 630. *Lift up your Heads*) *Psal.* xxiv. 7.

V. 630. *For thou art to thy self the Door*) *John* x. 9.

645. Yet, *gracious Lord*, let one enliv'ning Spark,  
 Shot from thy Presence chear this horrid Dark.  
 And if too great thy Glories all unfurl'd,  
 (As when with Fire thou shalt have purg'd the  
 World)

Yet from thy pow'rful Influence and Abode  
 650. In us, and all Things, let me learn, my *God* ;  
 Or, as thy Greatness dwells in Minds inspir'd  
 With heav'nly Thoughts, and Godlike Virtue  
 fir'd !

Or may I see thy beatific Face  
 Darkly, as thro' th' experimental Glafs ;  
 655. Or may I see, (if such a glorious Light  
 Be not too fierce for tender human Sight )

Those

#### ANNOTATIONS.

V. 648. *As when with Fire* )

*Quod dabitur, simul orbem acri lastraveris igni.*

As our Author scarce mentions one Tenet wherein we differ from the *Romish Church*, so he alludes not here, nor indeed any where else, to her vain, however gainful Doctrine of *Purgatory* ; but to the general Conflagration at the last Day, when the Glory of the Lord shall appear, and the Saints shall behold him Face to Face.  
 1 Cor. xiii. 12.

V. 655. *Or may I see* )

'Tis thought the Heathens had either read, or heard of this *Flaming Bush*, as appears from the several Quotations of *Eusebius*, (*Præp. Evang.* l. ix. c. 27.) where *Artapanus* mentions it, but in a Disguise,

Those golden Honours that on *Horeb* blaz'd,  
 Where the soft bleating Charge of *Moses* graz'd,  
 When round the trembling Bush play'd lambent  
 Flames,

660. And from the unsing'd Leaves flash'd fiery  
 Streams.

But oh ! how shall a sinful Mortal bear  
 That Brow, whereon sits Terror most severe ?  
 Or such, as when the horrid red'ning Smoke  
 From *Sinai* rose, and Peals of Thunder spoke

F

665. Thy

## A N N O T A T I O N S.

Disguise, saying, it was a Fire that suddenly broke out of the Earth and flam'd, *μήτε ὕλης, μήτε ἄλλης τινὸς ξυλίας ὕσης ἐν τόπῳ*, when there was no Matter nor any kind of Wood in the Place to feed it : But an ancient *Tragedian* (c. 28.) reports it exactly as *Moses* has done, *That the Bush seem'd to burn without being any ways consumed.*

So we read in *Seneca, Thyest.* 670.

——— *Quin tota solet*  
*Micare flammâ silva, et excelsæ trabes*  
*Ardent sine igni.*

And *Lucan*, l. iii.

——— *Non ardentis fulgere incendia silvæ.*

With many more to the same Purpose. See *Huet. Quæst. Aln.*  
 ii. 12.

V. 663 Or such, as when)

*Exod.* xix. 18. *Deut.* iv. 11. In these Instances God (who is not to be seen personally, v. 582.) gives such a Representation of  
 Glory

665. Thy great Advance ? the Mountain felt the  
Load,

And shook beneath the Footsteps of a God.

But great thy Goodness, and I still presume

To ask thy Presence, tho' I meet my Doom.

No longer let my hated Sins restrain

670. Thy saving Call, and force me to complain.

As, when a pious Madness of the Mind

Urg'd zealous *Paul* thy Infant Saints to bind,

And he to Prisons hall'd thy faithful few,

And scarce from Murder's crying Sin withdrew,

675. To give him Light intolerable Beams

Pour'd from the Sky in long ethereal Streams,

That

#### ANNOTATIONS.

Glory and Terror to *Moses* and to the People, as to make them awfully apprehensive of the divine Majesty.

Ἰχνη γὰρ μέσσοις ποδῶν ἡδὲ κνημῶν

Ῥαῖ ἔγνω ἀπὸν ὅσ' ἀρίστωσι δὲ Θεοὶ περ.

*Hom. Il. v. 70.*

I mark'd his Parting, and the Steps he trod;

His own bright Evidence reveals a God.

*Pope.*

And 'tis not improbable but that from hence the *Persians* borrow'd the Story of their *Zoroaster*, who, say they, wandering in Desert Places, was carried up into Heaven ; where he saw *God* encompass'd with Flames : But the Splendor was so great that he could not behold them with his own Eyes, but with Eyes that the Angels lent him. — And there he received from *God* a Book of the Law.

*Huetius.*

That delug'd all the Road, and brighter shone  
Than the faint Lustre of the blunted Sun ;  
And as thy Voice his gen'rous Heart reclaim'd,  
680. And bid him teach the *Name* he had blas-  
phem'd ;

So, Lord, convert me from my wretched State,  
*If true Repentance never comes too late :*  
If all, who in thy dying *Son* believe,  
*Mercy*, thy darling Attribute, receive :

685. As thy paternal Love, and gracious Care  
Extends to all, that breathe the vital Air ;  
Nor ever will thy sacred Deity  
Leave us forlorn, till we first break from thee.

Thou in our Minds hast sow'd the Golden  
Seeds,

690. Whence springs the heav'nly Worth of all our  
Deeds.

That first we Will, is from thy Pow'r divine,  
And have full Strength to act our Will, is  
Thine.

Till we ourselves neglect thy offer'd Grace,  
Most obstinately break from thy Embrace,



695. And willful to incur thy unmeasur'd Hate,  
 In Paths destructive labour out our Fate,  
 Tho' from thy Bounty all our Joys proceed,  
 And full Sufficiency in ev'ry Need,  
 Yet are we free to chuse ; freely they fall,  
 700. Who in the Bond of Sin themselves enthrall.

Devote

## A N N O T A T I O N S .

V. 699. *Yet are we free to chuse* )*Quodlibet audendi tamen omnibus aequa potestas.*

So far as a Man has Power to think, or not to think, to move, or not to move, according to the Preference, or Direction of his own Mind ; so far is a Man free : The actual Exercise of which Power is Volition, or Willing : And we are so conscious of such a Liberty and Indifference which we perceive in ourselves, that we comprehend nothing more perfectly, nor with greater Evidence. This is what *Epicetetus* call'd τὸ ἐρ' ἡμῖν, ἐλεύθερον, ἐκώλυτον, ἀπερεμπόδιτον, and *Epicurus*, τὸ πάρ' ἡμᾶς, and says *Adrian*, τὴν προαίρεσιν ἔδ' ὁ Ζεὺς νικῆσαι δύναται.

*Per quam progredimur, quo ducit quemque voluntas.*

Lucret. ii. 258.

— *Trahit sua quemque voluntas.*

Virg.

Now tho' we cannot comprehend the Extent of God's Wisdom and Power, so as to know how, and by what Means, he leaves the free Actions of Men undetermin'd, yet thus far we may venture to say, That if God to prevent Man's Sin had taken away the Liberty of his Will, he had likewise destroy'd the very Foundation of all Virtue, and the very Nature of Man : Ἀρετῆς εἰὰν μὲν ἀνέλκῃ τὸ ἐκείσιν, ἀνέλκῃ αὖτ' ἡς καὶ τὴν εἰσίαν. For Virtue would not have been such, had there been no Possibility of acting contrary to the Rules of it ; and Man's Nature had been divine, because impeccable.

Θεὸς ἂν μόν' ὅτε ἔχοι τὸ γέρας.

God made us to his Image ; all agree  
 That Image is the Soul ; and that must be  
 Or not the Maker's Image, or be free. —

}

God

Devote to Ruin ; and as free they stand,  
 Who pay Obedience to thy just Command ;  
 For ever happy, as they ever love,  
 The Path that leads to Joy prepar'd above.  
 705. Tho' Man for this due Praises cannot give,  
 Nor ought of God full worthily conceive :  
 Tho' Man with all his Art in vain essays  
 To reach thy Majesty with pompous Phrase ;  
 Yet art thou pleas'd to hear his grateful Voice,  
 710. And in his decent Piety rejoyce.

F 3

No

## A N N O T A T I O N S.

God made us Agents free to Good, or Ill,  
 And forc'd it not, tho' he foresaw the Will :  
 Freedom was first bestow'd on human Race,  
 And *Prescience* only held the second Place.

*Dryd. The Cock and the Fox.*

And says the Angel *Raphael* to *Adam* —

God made thee perfect, not immutable ;  
 And good He made thee, but to persevere  
 He left it in thy Pow'r ; ordain'd thy Will  
 By Nature free, not over-rul'd by Fate  
 Inevitable, or strict Necessity.

*Milton, v.*

*V. 709. Yet art thou pleas'd )*

— *nostras tamen optime laudes*

*Non refugis, gaudesque hominum pietate benignus.*

Of Bounty 'tis that he admits our Praise,  
 Which does not Him, but us that yield it, raise.

*Waller.*

No sooner did this World of beauteous Light  
 In Order spring from univerfal Night ;  
 But all Things, that the wond'ring Eye furveys,  
 And all conceal'd in Heav'n, Earth, Air, or  
 Seas,

715. Thy unexampled Love and Praifes fung :

The Heav'ns, and all the Constellations rung :  
 The Synod of bright *Virtues* swell the Sound ;  
 From Pole to Pole the trem'lous Echo's bound :  
 The Sun's strong Rays in Heav'ns high Road  
 advance ;

720. The Planets of the Morn before him dance.

The Moon, and Thoufand leffer Stars appear  
 Spangling with Light the glitt'ring Hemisphere.  
 Ev'ning and Morn alternate Songs employ,  
 And in the gen'ral Triumph fpeak their Joy.

725. Loud Peals of Thunder shooting forth a Train

Of blazy Terrors, shake th' etherial Plain :  
 The noify Main returns the lengthen'd Sound,  
 And golden Sands in sportive Gyres wheel round.  
 While all the hideous Monfters of the Sea,

730. Flounce in the Waves, and gamefome Meafures  
 play.

The

The Earth its Head above the Waters rears,  
 And all its joyous Family appears :  
 But neither Cattle pastur'd in the Field,  
 Nor Lions fought their Prey in Forests wild,  
 735. Nor Birds, nor creeping Insects tasted Food,  
 Till all by Instinct glorify'd their God,  
 And sung the Praises of th' Almighty King,  
 Who into Being call'd, and gave them Pow'r to  
 sing.

Whilst thou, invested with a radiant Cloud,  
 740. Didst see, well-pleas'd, that all was fair and  
 good :

F 4

So

## A N N O T A T I O N S.

*V. 738. Who into Being call'd)*

All the Philosophers before *Aristotle* acknowledged the World to have had a Beginning ; and all, except a few mad Followers of *Epicurus*, agreed to the *Mosaic* Description, or something like it, in the Formation thereof, asserting it to be the Work of God. We might produce innumerable Instances from the ancient Poets to the same Purpose, but one shall serve our Turn, who speaks the plainest.

Ἐἰς ταῖς ἀληθείαισιν εἰς ἐστὶν Θεός,  
 Ὃς ἐξανόν τ' ἔπυξε, καὶ γαῖαν μακρὰν  
 Πόντε τε χαροπὸν δίδμα, καὶ ἀνέμων βίας.

*Sophocles.*

One God there is, who form'd the Heav'ns,  
 And Earth's extensive Length,  
 Who gave the Sea its surging Waves,  
 And to the Winds their Strength.

So joys the Father of a num'rous Race,  
 With genuine Beauty blest, and heav'nly Grace ;  
 When they his wholsome Precepts duteous hear,  
 Honour their Parent, and their God revere :

745. A silent Pleasure swells his rapt'rous Breast,  
 He gives his Blessings, and himself is blest.

Man last was form'd : of the prolific Ground  
 Fair O.f-spring, who the new Creation crown'd ;

Erect

#### ANNOTATIONS.

V. 747. *Man last was form'd* )

*Tandem natus homo est. )*

We cannot but observe (with Bishop Patrick) how much more magnificently *Moses* speaks of Man than any Philosopher ever did, who had not read, nor heard of his Account : They indeed call him *μικρὸν κόσμον*, a little World, but *Moses* makes his Greatness to consist not in his Likeness to the created World, but in his being made (as *Greg. Nyssen.* speaks) *κατ' εἰκόνα τῆς τῆ κτίσαντος φύσεως* ; after the Image of the Nature of Him who created all things. Whereupon *Plato* calls him *θεοειδὴ καὶ θεοεικέλον*. And *Ovid* comes very near him, *Met. i.*

*Sanctius his animal ; mentisque capacius altæ  
 Deerat adhuc, et quod dominari in cætera posset.  
 Natus homo est, &c.*

A Creature of a more exalted Kind,  
 Was wanting yet, and then was Man design'd :  
 Conscious of Thought, of more capacious Breast,  
 For Empire form'd, and fit to rule the rest. *Dryden.*  
 When by his Word, God had accomplish'd all,  
 Man to create He did a Council call,  
 Employ'd his Hand to give the Dust he took  
 A graceful Figure, and majestic Look,  
 With his own Breath, convey'd into his Breast  
 Life, and a Soul fit to command the rest,

Worthy



Erect his Stature, and his Front serene,  
750. Of comely Gesture, and of awful Mien,

Blest

ANNOTATIONS.

Worthy alone to celebrate his Name  
For such a Gift, and tell from whence it came. *Waller.*

*Ib.* ——— Of the prolific Ground  
Fair Offspring, ———

*Gen.* ii. 7. *I Cor.* xv. 47. And to this bear all the Poets Witnesses.

Ἡφαιστον δ' ἐκέλευσε πεικλυτὸν ὅτι τάχιστα  
Γαῖαν ὕδαϊ φύρειν, ἐν δ' ἀνθρώπῳ θέμεν αὐδὴν.  
*Hesiod. op. et dieb.*

Ἄλλ' ὑμεῖς μὴ πάντες ὕδαϊ καὶ γαῖα γένησθε. *Hom. Il. η.*  
Ὅθεν δ' ἔκαστον εἰς τὸ σῶμα ἀφίκετο,  
Ἐνταῦθα ἀπῆλθε, πνεῦμα μὲν πρὸς αἰθέρα  
Τὸ σῶμα δ' εἰς γῆν. *Euripid. Supplic.*

Πηλὸς δ' Προμήθεϊ. *Callimach.*

*Virg. Georg. ii.* 340. ——— *Virūmque*  
*Terrea progenies duris caput extulit arvis.*

As *Lactantius*, *Huetius*, and others read it, and explain it by the  
latter End of the Verse.

So *Juvenal*, vi. 13.  
*Compositique luto nullos habuere parentes.*

Now among the many pious Reflections made upon this Original  
of Man's Body, none seems better than *Nazianzen's*, Ἰν' ὅταν  
ἐπαρώμεθα διὰ τὴν εἰκόνα, διὸ καὶ χεῖν συσελλώμεθα. *That when*  
*we are lifted up with the Thoughts of being made after God's Image,*  
*the Consideration of being Dirt may humble us again.*

*V.* 749. Erect his Stature)

———— *Cæpitque moveri*  
*Gleba recens, cæloque arreptos tollere vultus.*

From

Blest with superior Sense, more heav'nly Worth  
Than all the Brute Inhabitants of Earth;

Strong

ANNOTATIONS.

From Ovid. Met. i.

*Pronaque cum spectent animalia cætera terram,  
Os homini sublime dedit, cælumque videre  
Jussit, et erectos ad sidera tollere vultus.*

Thus while the mute Creation downward bend  
Their Sight, and to their earthly Mother tend,  
Man looks aloft; and with erected Eyes  
Beholds his own hereditary Skies.

*Sed nihil prodest hominem ita esse fictum, ut recto corpore spectet in  
cælum, nisi erectâ mente Deum cernat, et cogitatio ejus in spe vite  
perpetua tota versetur. Lactant. —* But it profiteth Man nothing,  
to have been so fram'd, as that with his Body erect he can behold  
the Heavens, unless he lift up his Mind also in Contemplation to be-  
hold his God, and his Thoughts be continually employ'd upon the  
View of eternal Life.

V. 751. Blest with superior Sense.

From that Struggle and Contest which we find within ourselves, when the Blood and Spirits carry us one way, and something else within us resists that Inclination, and forcibly hurries us another, we have Reason to think that *Matter* with its Motions and other Qualities is not the whole of our Composition, and that human Nature being capable of *judging, apprehending, reasoning, &c.* (which are Properties very different from those of *Matter, Figure, Motion, &c.*) consists of two different Principles, as it were, or two different Parts, an *immaterial Soul*, and a *material Body*. And as our Souls have different Thoughts, or different Forms or Modes of Existence at different Times; this changeable Nature of 'em proves, that they do not exist necessarily of themselves, but must have been produced by a *self-existent, immutable Being*, either by his own immediate Operation, or by Means of those Instruments he makes use of; and accordingly the greatest *Masters of Reason* that ever were, as *Plato, Pythagoras, Cicero, Seneca, &c.* have asserted them to be the Work of the *Eternal God*. (See *Huet. Aln. qu. l. ii. c. 8.*) Our excellent *Milton* therefore gives us *Adam* contemplating thus with himself in *Paradise*:

All ye that live and move, fair Creatures, tell,  
Tell, if ye saw, how I came thus, how here?

Not

Strong was his Reason, and his Soul refin'd  
 With Thought, bright Image of seraphic Mind:  
 755. He therefore joyful Adoration paid,  
 And with ecstatic Gratitude obey'd;  
 ( When, with his Consort, of a fairer Face,  
 More winning Smiles, and more attractive  
 Grace,  
 In that delicious *Paradise*, where grew  
 760. Fruits of all Tastes, and Flow'rs of ev'ry Hue,  
 He travers'd ev'ry Walk, and pleasant Grove,  
 And for his *Maker* flow'ry Garlands wove.)  
 Oh ! had he still obey'd thy sov'reign Pow'r,  
 And knowing Thee, had sought to know no  
 more !

Thrice

## A N N O T A T I O N S.

Not of my self ; by some *Great Maker* then,  
 In Goodness and in Pow'r pre-eminent.  
 Tell me, how I may know him, how adore,  
 From whom I have that thus I move, and live,  
 And feel that I am happier than I know.

*V. 753. Strong was his Reason )*

Blest glorious Man ! to whom alone kind Heav'n,  
 An everlasting Soul has freely giv'n :  
 Whom his Creator took such Care to make,  
 That from himself he did the Image take,  
 And this fair Frame in shining *Reason* drest,  
 To dignifie his Nature above Beast :  
 Reason, by whose aspiring Influence  
 We take a Flight beyond material Sense ; &c.

*Rocheſter.*

765. Thrice happy had he been, nor ever fell  
 An easy Conquest to the Prince of Hell ;  
 When for an *Apple* (strangely pow'rful Bait ! )  
 He urg'd Mankind's irrevocable Fate,

Pois'ning

# ANNOTATIONS.

V. 767. *When for an Apple*)

*Nilil squidem duco mirabilius, tantam illam urbem, et de terrarum orbe per 120 annos æmulam unius pomi argumento everfam. — Plin. Nat. Hist. l. xv.*

*Pliny* greatly wonders that so slight a Thing as an *Apple*, (or whatever Fruit it was that *Cato* produc'd in the Senate) should be the Cause of the Demolition of *Carthage*, which had long rival'd *Rome* in contending for universal Empire : But he knew not the Story before us, which is much more strange and true. For such was the Will of God ; who, when he had placed our first Parents in *Paradise*, and given them all the Trees and Fruit thereof for their Use, excepted one only, call'd the *Tree of Knowledge* : Which light Injunction was all that he required of them as an Instance of their Gratitude and Obedience ; but such was their Vanity and Ingratitude, that they soon forgot the Dependance suitable to a borrow'd Being, and were deluded into an empty Hope of becoming by their Transgression like their Creator, at the crafty Instigation of the Serpent ; which being influenc'd and actuated by the Devil, (as himself confesseth) boasting of his Success among his Confederates,

————— Man by Fraud have I seduc'd  
 From his *Creator*, and (the more t' increase  
 Your Wonder) with an *Apple*. ——— *Milton*, x.

and is plainly to be prov'd from *John* viii. 44. 2 *Cor.* xi. 3. tempted them to eat of the *Forbidden Fruit* ; they did eat therefore and were undone, *Hinc ille lachrymæ*, ——— involving not only themselves, but all their Posterity, in Shame, and Guilt, and Misery ; which were the new *Ideas* they pluck'd from the *Tree of Knowledge*.

*See Hymn to the Holy Ghost.*

Many Allusions or faint Sketches of this History are to be trac'd out among the ancient Heathens : For what else can we think of *Porus's* getting drunk in the Garden of *Jupiter*, as mentioned by *Plato* ?

Pois'ning with various Seeds the Gift of Breath,  
770. Sooner to sink us in the Shades of Death.

But such thy Goodness, that thou would'st not  
leave,  
Imprison'd in the dark and loathsome Grave,

Thy

### ANNOTATIONS.

*Plato* ? What of the *Gan Adon*, the Garden of *Adonis*, but that it was *Gan Eden*, this Garden of Deliciousness ? And what can the *Golden Age* mean, but the blissful State of a terrestrial *Paradise* ? And from hence undoubtedly *Hesiod* borrow'd his famous Story of *Prometheus's* stealing Fire from Heaven ; and *Jupiter's* sending *Pandora* to diffuse Variety of Plagues upon Earth ;

——— *Macies et nova februm*  
*Terris incubuit cohors :*  
*Semotique prius tarda necessitas*  
*Lethi corripuit gradum.*

Hor. Od. iii. l. 1.

Fierce Famine, with her meagre Face,  
And Fevers with the fiery Race,  
In swarms th' offending Wretch surround,  
All brooding on the blasted Ground :  
And limping Death, lash'd on by Fate,  
Comes up to shorten half our Date.

Dryden.

Upon the whole ; we find, that our Author adheres to the *literal Sense* of this Account of the *Creation of the World, and Fall of Man*, as delivered to us by *Moses* ; and I don't doubt, but that every honest and ingenuous Man will do the same ; maugre all the Whims invented, or old ones new dress'd, by the preposterous Wits of this Age, in behalf of their impious *allegorizing* Scheme : Because, 1. This Account of the Infant State of Nature, (as has been observed,) may be *literally true*, whatever *Mystery* or *Allegory* may be contained in some Expressions thereof. 2. It contains nothing contradictory to our Reason, and the Notion we have of God. And 3. None of the best Jewish Writers, and primitive Fathers, do reject the Letter, much less speak of the figurative Interpretation as the only Method of vindicating Scripture. And lastly, Because it stands confirmed by the Testimony of other inspir'd Writers, even of our

Saviour



Thy Creature Man ; tho' from thy Arms he  
flew,

And fought vain Refuge from his guileful Foe.

775. Strait did'st thou fend from Heav'n a mightier  
Pow'r,

( And what cou'd Mercy infinite do more ? )

To

#### ANNOTATIONS.

*Saviour and his Apostles*, who surely are the most proper Judges in this Matter, and to whom we may apply what the ancient Poets said of the *Muses* :

*Vos meministis enim, Divæ, et memorare potestis ;  
Ad nos vix tenuis fama perlabitur aura.* Virg. vii. 645.

From that more noble and solemn Invocation,

*Hom. Il. ii. 485.*

Ἔσπετε νῦν μοι, Μῦσαι, ὀλύμπια δώματ' ἔχουσαι,  
Ἵμεῖς γὰρ Θεαὶ ἐσσι πάρεστέ τε, ἴσσε τε πάντα.  
Ἕμεῖς δὲ κλέϑ' ὄιον ἀκέμεν, ἔδδ' τι ἴδμεν. —

Say, Virgins, seated round the Throne Divine,  
All-knowing Goddesses ! Immortal Nine !  
Since Earth's wide Regions, Heav'ns unmeasur'd Height,  
And Hell's Abyfs, hide nothing from your Sight,  
( We wretched Mortals ! lost in Doubts below,  
But guess by Rumour, and but Boast we know. *Pope.*

*V. 773. Thy Creature Man )*

*Adam*, after his Transgression, endeavours to comfort *Eve*, saying,

Nor can I think that God Creator wise,  
Tho' threatening, will in earnest so destroy  
Us, his prime Creatures, dignified so high ;  
Set over all his Works.

*Milt. ix. 940.*

Tho' Justice Death, as Satisfaction craves,  
Love finds a Way to pluck us from our Graves. *Waller.*

To force from Hell, and from Death's cold Em-  
brace,

All, who wou'd Life accept, and proffer'd  
Grace.

None of those *Sons of Truth* whose sacred  
Tongue

780. The joyful Tidings of Salvation sung,  
*Cherub*, nor *Seraph*, Princes of the Sky,  
Were chosen for this glorious Embassy.

Thine *Only Son*, (how copious was his Love !

How wond'rous great ! ) descended from above,

785. Where He had fate from all Eternity,

The express Image of the Deity.

Ev'n

ANNOTATIONS.

V. 779. *None of those Sons of Truth* )

Not to examine too nicely what an offended God might have done in order to the Pardon of Sinners ; especially by Right of his absolute Power and Authority : It seem'd agreeable to his Wisdom and Goodness, in his Design of redeeming Mankind, to propose the Mediation of a Person to that End, if such could be found still more nearly allied to him, than any created Being whatever. This Person was found, and only to be found in the Unity of the Divine Nature. And his free Acceptance of that Office gives us the highest Assurance possible that his Mediation is at once most suitable to the Dignity of God, and will have all the good and happy Effects that ought on any Account to be expected from it by Man.

*F. adds.*

Ev'n He, whose Majesty and deathless Pow'r  
 All *Powr's* and *Principalities* adore,  
 Took from the Virgin's Womb an heavy Load  
 790. Of cumbrous Flesh, and therein veil'd the God !  
 Subject to Tortures of uncommon Woe,  
 And Death itself, the Lot of Man below,  
 That Man his forfeit Blessings might receive,  
 And crown'd with heav'nly Joys for ever live.

795. *He*, when o'erjaded *Time* has run his Rounds,  
 And sinking *Nature* groans in dying Sounds ;  
 He, Judge impartial, shall again descend ;  
 And Angels summon Mortals to attend ;  
 With Joy elate, or Fear depress'd they come,  
 800. For Thoughts, Words, Deeds, to hear their  
 final Doom.

“ Go, wretched Crew, down, to Perdition  
 “ down  
 “ Ye, who rebell'd against th' Almighty's Throne,  
 “ But ye, who ne'er from Truth and Virtue fell,  
 “ Maugre the Pomp of Earth, and Spite of  
 Hell,

805. “ Ascend

805. " Ascend the promis'd Seat of Joy and Peace,  
 " And live a calm Eternity of Ease.

Now Streams of Fire pour from the sluicy  
 Sky,  
 And Worlds dissolv'd in smoky Ruins lie :

G

But

## A N N O T A T I O N S.

V. 807. *Now Streams of Fire*)

This Doctrine of the Dissolution and Renovation of the World was held by most of the ancient Philosophers; but the *Stoicks* more particularly thought all Things would be destroy'd by Fire; and that *Phœnix*-like, they should be restor'd again, as it were, from the Ashes of the expiring World. Wherefore *Ovid* makes *Jupiter* to fear, lest with his own Lightnings he should fire the World, since,

*Esse quoque in Fatis reminiscitur, &c. Met. i.*

—— By Doom

Of certain Fates, he knew the Time shou'd come,  
 When Sea, Earth, Heav'n, and all the curious Frame  
 Of this World's Mass shou'd shrink in purging Flame.

*Sewell.*

And *Lucan* says, l. vii. ver. 884.

*Hos, Cæsar, populos si nunc non ufferit ignis,  
 Uret cum terris, uret cum gurgite ponti,  
 Communis mundo superest rogas, ossibus astra misturus. —*

Tho' now thy Cruelty denies a Grave,  
 These and the World one common Lot shall have;  
 One last appointed Flame, by Fate's Decree,  
 Shall waite yon azure Heav'ns, this Earth, and Sea;  
 Shall knead the Dead up in one mingled Mass,  
 Where Stars and they shall undistinguish'd pass.

*Rowe.*

As his Uncle *Seneca* had said before him,

*Sidera sideribus incurrent, et omni flagrante materia, uno igne,  
 quicquid nunc ex disposito lucet, ardebit.*

But Nature labours with a second Birth,

§ 10. And from her Ashes spring new Heav'ns and Earth.

The Righteous hence refin'd, and brighter far,  
Than the dim Radiance of a twinkling Star,

To

#### ANNOTATIONS.

V. § 10. *And from her Ashes spring*)

It is not impossible, (says Mr. Addison) but that at the Consummation of all Things, these outward Apartments of Nature, which are now suited to those Beings that inhabit them, may be taken in, and added to the Heavens, and made a proper Habitation for Beings who are exempt from Mortality, and clear'd of their Imperfections: For so the Scripture seems to intimate, when it speaks of *new Heavens and a new Earth, wherein dwelleth Righteousness*. Isa. lxv. 17. Rev. xxi. 1.

— Mean while,

The World shall burn, and from her Ashes spring  
New Heav'n and Earth, wherein the just shall dwell,  
And after all their Tribulations long  
See golden Days, fruitful of golden Deeds  
With Joy, and Love triumphing, and fair Truth. *Milt. iii.*

V. § 11. *The Righteous hence refin'd*)

The Fathers were of Opinion, that the Souls of all Men, nay, that of the blessed Virgin herself, were to pass through this purging Fire at the last Judgment. And this seems the only ancient Purgatory, which is built upon the Authority of our Saviour and his Apostles, as well as of the Prophets: *Who may abide the Day of his coming?* (says the Prophet Malachi, ii. 3.) *Or who shall stand when the Lord appeareth?* For he is like the Refiner's Fire; and that Fire (says St. Paul, 1 Cor. iii. 13.) shall try every Man's Work, of what sort it is. And the Prophet Daniel tells us, *That they that be wise shall then shine as the Brightness of the Firmament, and they that turn many to Righteousness, as the Stars for ever and ever.* Dan. xii. 3. Matth. xiii. 43. Phil. iii. 21. 1 Cor. xv. 43. Rev. iv. 11. But as so late a Fire would do the Church of Rome no Good; they have since alter'd the Property of it, making it indeed a culinary Fire, and blowing it up some Thousands of Years sooner than those good Fathers ever thought of.



To Seats of everlasting Bliss arise,

Convoy'd by Guardian Angels through the Skies.

815. Where amidst Myriads, high above all Height,  
Sits thy great Self, majestically bright :

G 2

And

ANNOTATIONS.

V. 815. *Where amidst Myriads* )

Our Author intends here to describe that Place which is mark'd out in Scripture under the different Appellations of *Paradise*, the *Third Heaven*, the *Throne of God*, and the *Habitation of his Glory*; where the glorify'd Body of our *Saviour* resides, and where all the celestial Hierarchies, and the innumerable Hosts of Angels are represented as perpetually surrounding the Seat of God with Hallelujahs and Hymns of Praise.

About Him all the Sanctities of Heav'n  
Stood thick as Stars, and from his Sight receiv'd  
Beatitude past Utterance : On his Right  
The radiant Image of his Glory sat,  
His only Son. ——— *Milt. iii.*

And 'tis observ'd, that this Opinion of *God Almighty's* Presence in Heaven prevails among all the Nations of the World, whatever different Notions they have of the Godhead. As in *Homer* and *Hesiod* we see the supreme Power seated in Heaven and encompassed with inferior Deities, among whom the *Muses* are represented as singing incessantly about the Throne.

Δάινυντ' · ἐδ' ἔτι θυμὸς ἐδύετο δαιτὸς ἱέτης  
'Ουμὲν φόρμυγ' πεικαλλέει, ἣν ἔχ' Ἀπόλλων,  
Μεσάων δ', αἶ, αἶνον ἀμειβόμεναι ὀπι' καλῇ.

Thus the blest Gods the genial Day prolong,  
In Feasts Ambrosial, and celestial Song.  
*Apollo* tun'd the Lyre; the *Muses* round,  
With Voice alternate aid the silver Sound. *Pope.*

—— Τὰς Διὶ Πατρὶ  
'Τμνεῦσαι τέρεπσι μέγαν νόον ἐντὸς Ὀλύμπου, &c.  
*Hes. Theog. 37.*

— Whose

And on the Right of the Empyrean Throne,  
 Second Omnipotence, thine *only Son*,  
 Where Joy, and Peace, and beatific Love,  
 820. In endless Circles, and Perfection move ;  
 In ev'ry Face ecstatic Rapture glows,  
 While on thy Saints thy Holy Spirit flows ;  
 Who all, as they are known, now know their  
 God,  
 No longer veil'd behind a mediate Cloud :

825. All

## A N N O T A T I O N S .

—— Whose Voice

Makes their great Sire, Olympian *Jove*, rejoyce ;  
 The Present, Future, and the Past, they sing,  
 Join'd in sweet Consort to delight their King.

Cook.

---

V. 823. *Who all, as they are known* )

There is doubtless a Faculty in Spirits by which they apprehend one another, as our Senses do material Objects; and there is no question but our Souls, when they are disembodied or placed in glorified Bodies, will by this Faculty, in whatever Part of Space they reside, be always sensible of the divine Presence, when we shall see God, not as now in his Works, which but faintly reflect the Image of his Perfections, but *Face to Face*, and as he is in the Greatness of his Majesty and Power. But what is that? (says Mr. Addison) 'Tis something that never enter'd into the Heart of Man to conceive; yet what we may easily conceive will be a Fountain of unspeakable and everlasting Rapture. For as our Minds will then be united to God in perfect Vision, so will our Hearts and Affections in perfect Love; not only in that Love which terminates in him, but which is communicated to the Soul by a continual Emanation of his Goodness from him. *Psal.* xvi. 11. xxxvi. 8. *Jer.* xxxi. 14. *Rev.* vii. 15.

825. All infinitely blest in their own State,  
Nor Envy know, nor unrelenting Hate :  
No Pride, nor mad Ambition can disjoin  
Their Union, firm almost as the Divine.  
Fair equal Thoughts, no more with Sin oppress,  
830. And sweet Complacency fills ev'ry Breast.  
Thrice happy Saints ! who Ages shall employ,  
In boundless Pleasures, everlasting Joy.

But who those Joys, those Pleasures can explore,

- When greedy *Time* and *Fate* shall be no more !  
835. When all that's past, or present, or to be,  
Is swallowed up in one *Eternity* !  
The Stars of Heav'n shall rest : the lifeless Sun  
Forget his daily circling Course to run ;  
Torpida and unadorn'd shall lie the Earth,  
840. Nor Change be known, nor Death, nor Growth,  
nor Birth.  
Earth, Air, and Seas, purg'd by the gen'ral  
Flame,  
The same in Substance, and in Face the same.

No rustling Winds shall blow, no Show'rs descend,

Nor heavy Clouds their low'ring Fronts extend ;

845. The jarring El'ments shall their Discord cease,  
And all around be spread an universal Peace.

But Thou shalt sit triumphant on thy Throne,  
While from thy Essence thy Eternal Son

Still

#### ANNOTATIONS.

V. 843. *No rustling Winds*)

*Nullus erit nimbus, nulla toto aethere nubes.*

This is not unlike the Description which *Homer* gives us of Heaven, *Od.* ζ. v. 40.

— "Ὅθι ρασὶ θεῶν ἱλθ' ἀσφιλὲς αἰεὶ  
ἔμμεναι, ἔτ' ἀνέμοισι πνέσεται, ἔτε ποτ' ὄμβρῳ  
δύεται, &c.

There no rude Winds presume to shake the Skies,  
No Rains descend, no snowy Vapours rise ;  
But on immortal Thrones the Blest repose.

*Pope.*

From whence *Lucretius* borrow'd his

*Apparet Divum numen, sedesque quietæ,  
Quas neque concutiunt venti, neque nubila nimbis  
Aspergunt, &c.*

———— I see the Gods, and happy Seats  
Which Storm or violent Tempest never beats :  
Nor Snow invades, but with the purest Air,  
And gaudy Light diffus'd, look gay and fair ———  
There *Minds* enjoy uninterrupted Peace. *Greech.*

V. 847. *But Thou shalt sit*)

*Tu solus gignere prolem  
Unigenam perges facundo in sacula verbo  
Gignendi nec finis eris.*

Still flows, and both still breathe eternal Love ;

850. As that exhaustless Lamp of Light above

Its genial Warmth, and Virtue pours around,

In constant Streams to cheer the dewy Ground.

**Blest Three in One ! One God, and Lord of all,**

On whom alone thy eager Saints shall call,

855. Desirous in thy kind Embrace to live,

And taste the Blessings that a God can give.

So shall the Voice of Joy be heard around,

And Heav'n eternally thy Praise resound.

G 4

All

## ANNOTATIONS.

If I have not kept my Author's Expression, which would sound but oddly in *English*, I hope I have his Meaning ; which can only be the Emanation of the Divine Essence, from and to all Eternity.

V. 850. As that exhaustless Lamp)

*Concordi afflatu semper spirabitis auram.*

*Sol uti inexhaustum nihil unquam mittere lumen*

*Definit.* —

The Holy Spirit proceeds from and returns to God, as a Beam proceeds from the Sun, and is reflected back again.

*Athen. Apol.* by Humphreys, p. 162.

Mr. *Wesley* speaking of the *Son*, says, He is

More closely join'd, more intimately one

With the Great Father, than the Light and Sun.

and observes that the *Arians* of old, who had much more to say for themselves than their modern Kindred, granted in some of their Confessions of Faith, That the Son was from all Eternity by such an Emanation from the Father, as that whereby the Light proceeds from the Sun, tho' they contended for a Moment's Difference between their Existence; and consequently fell into the same Absurdity which other Pretenders to Reason have done since; that I mean, of a *made God*, or *subordinate Supreme*. l. vi.



All Hail ! Thou Source of Goodness, Truth,  
and Light,

860. Whate'er is virtuous, brave, or just, and right,  
From Thee, as Rivers from their Fountains flow,  
Descends in gentle Streams on Man below,  
When he in Pray'r sweet Converse holds with  
Thee,  
And steals, as 'twere, a Part of thy Divinity.

865. For Thou art Wisdom, Justice, Truth, and Love,  
That shed on Man their Influence from above.

Thou

#### ANNOTATIONS.

V. 859. *All Hail ! Thou Source of Goodness*)

As God is an *omnipotent* and *omniscient* Being, and the Creator of all Things, we cannot but conceive an unalterable Disposition in Him to do, and communicate all that Good to his Creatures, which is subservient to their different Capacities, and answerable to all the possible Improvements of them ; because the Fitness of this must ever be before his Mind, and inseparable from his Divinity. And since the corrupt Affections of Malice and Envy, the base Results of Weakness and Despair, can never in Him, (being infinitely removed from them) obstruct the Force and Influence of that Evidence, he must necessarily act according thereunto ; as having neither Cause nor Temptation to do Evil, he must necessarily follow the Tendency of his Nature to do Good. And thus Goodness does originally and most eminently dwell in God. 1 *Chron.* xvi. 34. 2 *Chron.* v. 13. vii. 3. *Ezra* iii. 11. *Psal.* xxv. 8. lxxxvi. 5. cvi. 1. cxix. 68. cxxxiv. 3. cxxxvi. 1. cxlv. 9. *Jer.* xxxiii. 11. *Lam.* iii. 29. *Nah.* i. 7. *Matth.* xix. 17. *Acts* xiv. 17.

V. 865. *For Thou art Wisdom*) See V. 282.

Ib. *Justice*) God is just. For since the Rule of Equity is the Nature of Things, and their necessary Relation one to another, and  
since

Thou only art the Light, the Life, the Soul,  
That brightens, strengthens, animates the whole.

870. Thy

### ANNOTATIONS.

Since the Execution of Justice is the suiting the Circumstances of Things to the Qualifications of Persons, according to their Original, and natural Fitness, and Agreeableness : 'Tis evident, that the Great Being, who perfectly knows this Rule of Equity, and necessarily judges of Things as they are, and who has compleat Power to execute Justice according to that Knowledge, and who can neither be imposed upon by any Deceit, nor sway'd by any Byass, nor aw'd by any Power, must of Necessity always do that which is just and right, without Iniquity, Partiality, or Prejudice : And such a Being is God. 2 *Chron.* xii. 6. *Job* viii. 3. *Job* xxxii. 4. xxxiv. 19. xxxvii. 23.

#### Ib. *Truth*)

God must likewise be true and faithful in all his Declarations and Promises : For, as *Cicero* observes, There is in all intelligent Beings a natural Capacity of apprehending Truth, a natural Desire and Appetite of it ; which puts them upon a Search and Enquiry after it, and makes them uneasy under Ignorance and Error. It is naturally fit therefore, that Truth should always be communicated to them, when any Communication is made to them at all : And since a Being of infinite Knowledge and Power cannot but know this, nor can be hindered from acting according thereunto, by Rashness, Forgerfulness, Inconstancy, or the like Imperfections, it follows, that this Being, such as God is, must always necessarily keep to the strictest Rules of Veracity and Truth in all his Communications to his Creatures. *Deut.* vii. 9. 2 *Sam.* vii. 28. *Deut.* xxxii. 4. *Numb.* xxiii. 19. *John* xiii. 14. *Psa.* cxlix. 6. 2 *Chron.* xv. 3. *Jer.* x. *John* xvii. 3. 1 *Thess.* i. 9. 1 *John* v. 20.

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#### V. 867. *Thou only art the Light*)

Our Author here enumerates what are commonly called the *Works of Nature*, and ascribes them, as is most due, to God, the Creator of all Things both in Heaven and Earth, and the Author of all good Gifts. 1 *Chron.* xxix. 12. *Prov.* x. 12. *Psal.* lxxv. 6.

And indeed had we no other Light than that of Nature, nor other Book than that of the World, we might plainly read a God, and see a Providence. Wherefore, says *Lucan*,

*Jupiter*

870. Thy Hand with glaring Robes the Sun adorns,  
And gives the waxing Moon her changeful Horns.

On

## A N N O T A T I O N S.

*Jupiter est quodcunque vides, quocunque moveris.*

And *Virgil*, (tho' some mistake him for an *Epicurean*.)

—— *Deum namque ire per omnes  
Terrasque tractusque maris cælumque profundum.*

For that a God diffus'd through all the Mass,  
Pervades the Earth, and Sea, and Deep of Air.

*Georg.* iv. *Dr. Trapp.*

And again,

*Principio cælum, at terras, campasque liquentes,  
Lucentemque globum lunæ, Titanaque, et astra,  
Spiritus intus alit, totamque infusa per artus  
Mens agitat molem, et magno se corpore miscet.*

First Heav'n and Earth, and Ocean's liquid Plains,  
The Moon's bright Globe, the Sun, and shining Stars,  
A Soul within enlivens : and a *Mind*  
Diffus'd through all its Parts, the general Mass  
Invigorates, and mingles with the whole.

*Dr. Trapp.*

*At quidam ignari* —— &c. *Lucret.* l. ii. v. 167.

But some dull Souls think Matter cannot move,  
Into fit Shapes without the Pow'rs above,  
Nor make the various Seasons of the Year  
So fit for Man, nor Fruit nor Bushes bear, &c.  
How great is that Mistake ?

For were I ignorant whence Things arise,  
Yet many Reasons from the Earth and Skies,  
From ev'ry Thing deduc'd, will plainly prove,  
That this imperfect World

Was never made by the wise Pow'rs above.

*Creech.*

How vain, absurd, and impious ! But since a Heathen says it, I  
shall confront him with a Brother, who generally was a strong and  
able

On thee attend the many Stars of Night,  
 And in their golden Urns from thee draw Light.  
 By thee repair'd, Time never knows Decay,  
 Tho' ever on the Wing he hastes away.

875. Thus Years and Hours, and fleeting Minutes  
 run,

And urge successive the foregoing on.

Thus Nights, and Days, reciprocal delight,  
 As these to Toil, and those to Rest invite.

Nor art thou only the Original,

880. First Author of these Worlds, and God of all ;

But

#### ANNOTATIONS.

able Champion for Providence. *An cum machinatione quadam aliquid moveri videmus, ut spheram, ut horas, ut alia permulta, non dubitamus quin sint opera illa rationis ? cum autem impetum cæli, &c.* When we see Things move in fix'd and regular Motions, as the Spheres, the Seasons, &c. do we doubt of their being the Works of Reason ? But when we consider with what Celerity the Heavens are whirl'd around, in so constant and never-failing a Manner, causing the annual Vicissitudes, to the Preservation and Benefit of all Things, can we any longer doubt but that these are the Works of Reason ; yes, and of an excellent and divine Reason too ?

*Cicero de Nat. Deor. l. ii.*

But long before him the ancient *Egyptians* entertained the Notion of a divine *Providente*, and seem to have been the first who did ; whom *Arnobius* makes to reason thus : *Providence* is so essential to a Prince, that he cannot be, or even called a Prince without it ; and the more august a Prince is, the more perfect ought his Providential Care to be ; God therefore being the greatest and most august of all Princes, to Him must belong the most perfect *Providence*.

But that pure Spirit, Harmony, and Love,  
 Whence all Effects their own just Causes prove.  
 Thy Wisdom hung this Ball, prodigious Mass,  
 Self-balanc'd in the feeble Air's Embrace ;  
 885. And bound the noisy Force of surging Tides,  
 And still o'er all thy Pow'r supreme presides.  
 As thou alone hast form'd these Worlds so fair,  
 All things therein are subject to thy Care.

Shall

# ANNOTATIONS.

V. 883. *Thy Wisdom hung this Ball* )

*Suspendisque gravem telluris in aere molem.*

*Lucretius speaking of Tellus, or Cybele the Mother of the Gods, says,*

*Hanc veteres Grajūm docti cecinere poeta  
 Sublimem in curru bijugos agitare leones :  
 Aeris in spatio magnam pendere docentes  
 Tellurem, neque posse in terra sistere terram.* lib. ii. v. 600,

The Poets sing that thro' the Heav'ns above,  
 She Chariots drawn by fierce yok'd Lions drove,  
 And riding to and fro she wanders there :  
 They teach by this that in the spacious Air,  
 Hangs the vast Mass of Earth, and needs no Prop  
 Of any lower Earth to keep it up. *Greech.*

*Et circumfuso pendebat in aere tellus  
 Ponderibus librata suis.* ——— *Ovid. Met. l. 1.*

The Father now within his spacious Hands,  
 Encompass'd all the mingled Mass of Seas and Lands,  
 And having heav'd aloft the pondrous Sphere,  
 He launch'd the World to float in ambient Air.  
*Prov. iii. 19. Job. xxvi. 7. Congreve.*

V. 888. *All Things therein* ) *Omnia curas*

The



Shall I then paint thee of Gigantic Size,  
890. Strong with an hundred Hands, an hundred  
Eyes ?

No, for thy whole is Foot, and Hand, and Eye,  
Which all Decays of Nature still supply.

Thus

ANNOTATIONS

The Providence of God is universal, but some have been so absurd as to think he was concerned only in great Matters, and left the rest to Fortune.

Τῶν ἄγαν γδ ἄπλεται Θεός,  
Τὰ μὲν δ' εἰς τύχην ἀνέει ἑῷ. Euripid.

As if the Universe was like the *Prætor's* Court. *De minimis non curat Prætor.*

V. 891. No, for thy whole ) ——— Es tibi totus  
Ipse manus, totusque oculus. ———

It is confessed, that God exists necessarily, and by the same Necessity he exists always, and every where. Hence also he must be perfectly similar all Eye, all Ear, all Brain, all Arm, all the Power of perceiving, understanding, and acting ; but after a Manner not at all corporeal, after a Manner not like that of Men, after a Manner wholly to us unknown.

Sir *Is. Newton.*

And *Milton*, speaking of Angels, says,

All Heart they live, all Head, all Eye, all Ear,  
All Intellect, all Sense. l. vi. v. 350.

V. 892. Which all Decays )

So *Lucretius*, ii. 70. — Minimam rem quamque videmus  
Et quasi longinquo fluere omnia cernimus ævo,  
Ex oculisque vetustatem subducere nostris  
Cum tamen incolumis videatur summa manere.

———— Every

Thus peopled are the Heav'ns, and Earth, and  
Sea,

As all therein thy fruitful Word obey.

895. Into our Limbs scarce fram'd thou dost infuse  
A Soul, and teach its Faculties their Use.

Nor

### ANNOTATIONS.

———— Every Thing appears  
Worn out and waisted by devouring Years,  
Still waisting, still it vanishes away,  
And yet the Mass of Things feels no Decay. *Creech.*

And Ovid, much in the same Strain

———— *Rerumque novatrix  
Ex aliis alias reparat natura figuras,  
Nec perit in tanto, mihi, quicquam, credite, mundo,  
Sed variat faciemque novat.* ——— Met. xv.

———— For Nature knows  
No steadfast Station, but or ebbs or flows,  
Ever in Motion, she destroys her old,  
And casts new Figures in another Mold.

V. 895. Into our Limbs scarce fram'd )

*Usque novas animas in membra recentia fundis.*

*Aristotle*, and most Philosophers since, are of Opinion, that the Soul was not created from all Eternity, as *Plato* thinks, but at the same Time with the Body, that is to say, that it begins to exist in Heaven, at the Time that the Body is born, and is the same Moment infused into the Body, and continues in it till it is separated from it by Death, and then returns back into Heaven, being incorporeal and immortal.

V. 896. And teach its Faculties their Use )

*Mentem hominis, quamvis eam non videas, ut Deum non vides, tamen ut Deum agnoscis ex operibus ejus, sic ex memoriâ rerum et inventione, et celeritate motus, omnique pulchritudine virtutis vim divinam mentis agnoscito.* Cic. Tusc. qu. l. i.

As

Nor is there ought in Nature's lavish Store,  
But owes its Being to thy plastic Pow'r.

Thy balmy Show'rs regale the thirsty Earth,  
900. And give ten thousand Seeds a fragrant Birth.  
When the gay Fields in vernal Pomp appear,  
And painted Flow'rs adorn the Infant Year.  
But soon as Summer warms the glowing Plain,  
Ripening the Hopes of the industrious Swain,  
905. Soft-footed Winds the rivel'd Grass renew,  
And blasted Ears are plump'd with nightly Dew.  
Autumn next purples o'er the mantling Vine,  
And Trees o'ercharg'd with Fruit on Props recline.  
Comes Winter, and with Snow invests the Woods,  
910. And binds in icy Chains the solid Floods.  
Thus run the certain Seasons, that still bear  
Their proper Ensigns thro' the circling Year.

Thy

#### ANNOTATIONS.

As we acknowledge God from his Works, tho' we see him not; so tho' we see not the *Soul*, we cannot but acknowledge the divine Nature of it from its Operations, the Swiftneſs of its Motion, the Subtily of its Invention, the great Depth of Memory, the commanding Power of Wiſdom, and perfect Beauty of Virtue.

---

*V. 911. Thus run the certain Seasons)*

—— *Neque certus rumpitur ordo.*

Thy Pleasure bids the struggling Winds arise,  
 And rushing from thy Storehouse sweep the Skies ;  
 915. But Storms and Tempests own thy Sov'reign  
 Pow'r,  
 Creep to their Caverns, and are heard no more :

For

## A N N O T A T I O N S .

I cannot but take Notice here of that beautiful Description of the  
 Seasons by *Lucretius*, v. 735.

*It ver, et Venus, et Veneris prænuncius antè,  
 Pinnatus graditur Zephyrus vestigia propter, &c.*

First Spring, and *Venus* kindest Pow'r's inspire  
 Soft Wishes, melting Thoughts, and gay Desire ;  
 Then Mother *Flora*, to prepare the Way,  
 Makes all the Fields look glorious, green, and gay ;  
 Next Heat, and dusty Harvest take the Place,  
 And soft *Etesia*'s fan the Sun-burnt Face.  
 Then sweaty Autumn treads the noble Vine,  
 And flowing Bunches give immortal Wine.  
 And next deep Winter creeps, grey, wrinkl'd, old,  
 His Teeth all chatter, Limbs all shake with Cold. *Creech.*

V. 914. And rushing from thy Storehouse )

—— *Veluti deprompta reclusis  
 Thesauris, profers ventorum immitia labra.*

'Tis generally held, that in the Concavities of the Earth, when the  
 Exhalations, which *Seneca* calls *Subterranean Clouds*, overcharge the  
 Place, the moist Vapours turn into Water, and the dry into Wind.  
 And these are the secret Treasures out of which God is said in Scrip-  
 tures to bring the Winds. *Job xxxviii. 22. Jer. x. 13.* Whence  
 the Poets feign'd that *Æolus* kept them imprison'd in a vast Cave.

*Virg. Æn. i 56.*

—— *Hic vasto rex Æolus antro  
 Lustantes Ventos, tempestateque sonoras  
 Imperio premit, ac vinclis et carcere frænât.*

Where

For tho' loud Thunders roll, and Lightnings fly,  
 And Shades of gloomy Darkneſs blind the Sky,  
 Soon as on harneſs'd Clouds thou fly'ſt abroad,  
 920. And ſounding Whirlwinds ſpeak th' Advance of  
     God,  
 Darkneſs before thee breaks, the Sun's bright Ray,  
 Gilds the Expanſion, and recalls the Day.  
 Thy juſt and equal Laws from Pole to Pole  
 Extend their Sway, and th' Univerſe controul.  
 925. Around thy Throne the menial Angels ſtand,  
 And high Archangels wait thy great Command.

H  
 A N N O T A T I O N S.

And

Where in huge gloomy Caves their Tyrant binds  
 The bluſt'ring Tempeſts, and reluctant Winds,  
 Whoſe Rage imperial *Aeolus* reſtrains,  
 With rocky Dungeons, and unwieldy Chains. *Pist.*

*V. 925. Around thy Throne )*

—— *Nuſque obſervat heriles*  
*Sanctorum chorus alituum.*

By Angels we underſtand all thoſe glorious Spirits which ſtand before the Throne of God, expecting to receive, and ready to execute his Orders, *Pſal. ciii. 10. Heb. i. 14. Col. i. 16.* Whether they be,

Thrones, Dominations, Princedoms, Virtues, Pow'rs,

whom we believe the divine Architect and Creator of the World hath diſtributed into ſeveral Ranks, and appointed to ſerve about the Elements, the Heavens, and Earth, to regulate the Affairs and Oeconomy of the World. *Luke i. 19.* The Angel answering *Zacharias,*



And shall not mighty Princes thee obey ?  
 And at thy Feet their Crowns and Sceptres lay ?  
 See, Lord, they fall, they worship, and adore,  
 930. And bend their kingly Souls to thy superior  
 Pow'r.

How

## A N N O T A T I O N S.

rias, said unto him, *I am Gabriel, that stand in the Presence of God.*  
 And Daniel had his Vision interpreted by one τῶν ἐσηκοτῶν, cap. viii.

Τῷδε θρόνῳ πύρεντι παρῆσιν πολύμοχοι

Ἄγγελοι οἷσι μέμλε βρότοις ὡς πάντα τελεῖται.

Laborious Angels stand around the Throne,  
 Who make the Business of Mankind their own.

So Cowley.

Round him vast Armies of swift Angels stand.

And Milton, speaking of Uriel, says, He is

——— One of the Sev'n,  
 Who in God's Presence nearest to his Throne  
 Stand ready at Command, and are his Eyes  
 That run thro' all the Heav'ns, or down to th' Earth,  
 Bear his swift Errands. ———

V. 929. See, Lord, they fall)

——— Tibi sceptra, tibi ipsa

Regna accepta ferunt reges, et numen adorant.

——— Regum timendorum in proprios greges

Reges in ipsos imperium est Jovis. ———

Hor. l. iii. od. 1;

Tremendous Kings o'er Nations sway,  
 Their Subjects tremble and obey ;  
 But Kings themselves must humble prove  
 To the Almighty Pow'r of Jove.

Alphonfus, King of Castile, Anno Dom. 1252, great as he was  
 both in Power and Knowledge, confessed this Truth. When terri-  
 fied by a dreadful Storm of Thunder and Lightning, he sent for the  
 religious

How mad are they, who dare in Arms to  
rise

Against th' Almighty Thund'rer of the Skies?

H 2

The

ANNOTATIONS.

religious Hermit, (whom he had before contumeliously rejected) and wept, and humbled himself before him, retracting all his former Blasphemies, and turning to God with Prayer and Adoration.

And worthily has *Horace* express'd himself in his Address to *Augustus*. *Od. v. l. 3.*

*Diis te minorem quod geris, imperas.*

For thy Submission to the Gods, thou reignest.

As before in his Pray'r to *Jupiter* for him. *Od. xii. l. 1.*

*Te minor latum reget equus orbem.*

Let him with Justice rule the World

Thy Substitute. —

But what can be more expressive than the Words of the *Psalmist*?  
*The Lord hath prepared his Throne in the Heavens, and his Kingdom ruleth over all.* *ciii. 19.*

*V. 931. How mad are they)*

After what has been said, our Author might well conclude it to be Folly and Madness, to deny the Being of a *God*, to oppose his Power, or trifle with his Commands. Yet still to confirm us in our Belief, he returns to his *Omnipotence*, and in a few excellent Verses runs through the whole Scriptures, recounting the several Miracles therein related; that indisputable Proof of a *Superior, Divine, Almighty Power*.

*Νῆπις, οὐ θναῖος, ὅς ἀθανάτοις μάχεται.*

*Il. ε. 408.*

Know thou, who'er with Heav'nly Pow'r contends,  
Short is his Date, and soon his Glory ends.

*Pope.*

— Fool!

The God of Hosts, resistless Lord of all,  
Who bids at Pleasure Empires rise, or fall.

The

## A N N O T A T I O N S.

—— Fool ! to attempt  
Against th' Omnipotent to rise in Arms ! *Milton.*

V. 934. *Who bids at Pleasure* )

—— *Ceu das, adimis quoque regna superbis.*

*Chilo*, one of the Seven wise Men of Greece, having ask'd *Æsop*, what he thought was *Jupiter's* Employ, receiv'd this Answer ; *To bring down the high and mighty, and exalt the humble and lowly.*

Τὰ μὲν ὑψηλὰ ταπεινῶν, τὰ δὲ ταπεινὰ ὑψῶν.

Such Power we find given to God in the Scriptures, *Deut.* xxxii. 39. *1 Sam.* ii. 6. *1 Chron.* xxix. 11. *Job* ix. 12. xii. 18. xxxiv. 24. *Psal.* lxxviii. 6. lxxv. 7. cxiii. 7. *Luke* i. 53.

And such the Heathen Poets attributed to Him, as *Hom.* *Il.* xvii. 176.

Ἄλλ' αἰεὶ τὴ Διὸς κράσων νότος, &c.

But *Jove's* high Will is ever uncontroll'd,  
The strong he withers, and confounds the bold :  
Now crowns with Fame the mighty Man, and now  
Strikes the fresh Garland from the Victor's Brow. *Pope.*

Ὅς δὴ πολλῶν πολίων, &c. *Il.* ix. 25.

So *Jove* decrees, Almighty Lord of all !  
*Jove*, at whose Nod whole Empires rise or fall,  
Who shakes the feeble Props of human Trust,  
And Towns and Armies humbles in the Dust. *Pope.*

—— *Valet ima summis*  
*Mutare, et insignem attenuat Deus*  
*Obscura promens.* —— *Hor.* *od.* xxxiv. l. 1.

He brings the most obscure to Light,  
And robs the Glorious of a Crown ;  
Now tumbles down the mighty Proud,  
And makes them know there is a God. *Cressh.*

935, The haughty Chief of Heav'n's rebellious  
~~Hand,~~  
 By ~~his~~ Experience knows thy mighty Hand;  
 Who, bright as *Lucifer*, in purple Ray,  
 Rose with the Morn, and promis'd glorious Day.

H 3

But

## A N N O T A T I O N S.

*V. 935. The haughty Chief, &c.*

Undoubtedly some Tradition of the Fall of the Angels, and the Punishment of the Damn'd, was spread over most Parts of the World, especially the Eastern: *Plutarch*, (*de vitand. ær. alien.*) quotes some remarkable Verses from *Empedocles*, who tells us, that some Angels were cast down from Heav'n into the Deep, there to suffer eternal Punishments; and therefore he calls these Angels *σηλάτες*, and *ὕβριστες*. And we find many Passages in *Homer* to the same Purpose, as where *Vulcan* is said to be precipitated from Heaven, *l. i.* and where *Jupiter* threatens *Mars*,

That he from steep *Olympus* shall be thrown,  
 And in the dark *Tartarean* Gulf shall groan,  
 With burning Chains fix'd to the brazen Floors,  
 And lock'd by Hell's inexorable Doors. *l. v.*

But what more perfectly agrees with Holy Writ, is the Fiction of *Aër*, or the Dæmon of Discord, *l. xix.*

*Jove* whirl'd her headlong down, for ever driv'n  
 From bright *Olympus*, and the Starry Heav'n:  
 Thence on the nether World the Fury fell,  
 Ordain'd with Man's contentious Race to dwell. *Pope.*

Whereupon *Madam Dacier* observes, that *Homer* bears authentick Witness to the Truth of an Angel thrown from Heaven; and gives this Testimony above an hundred Years before one of the greatest Prophets spoke of it, *Isa. xiv. 12.* *How art thou fallen from Heaven, O Lucifer, Son of the Morning! How art thou cut down to the Ground, which didst weaken the Nations!*

But headlong hurl'd from the Empyrean Skies,  
 940. In never-dying Flames he weli'ring lies ;  
 Condemn'd with his Associates to dwell,  
 In the dread Dungeons of eternal Hell :  
 Where wrapt in horrid Darkneſs, laſting Pains,  
 O'er wretched Ghoſts the Tyrant captive reigns.

945. In vain gigantic Rebels raiſe on high  
 Proud *Babel's* ſpiral Tow'r, that threatens the Sky ;  
 Taught

## A N N O T A T I O N S .

V. 944. O'er wretched Ghoſts )

—— *Umbris terror* ——

*Lucifugique animas miſeras exercet in oris.*

As Milton makes him ſpeak, *l. i. v. 261.*

Here we may reign ſecure, and in my Choice,  
 To reign is worth Ambition, tho' in Hell ;  
 Better to reign in Hell, than ſerve in Heav'n.

V. 945. In vain gigantic Rebels )

*Scit Babylon ſuperas eductâ turre ſub auras,  
 Terrigenas quali diſjeceris enſe gigantes.*

As the Heathen Poets drew Occaſion for many of their Fables from the *Moſaical* Hiſtory, which they wretchedly mangled and profan'd by their childiſh Fictions ; ſo from the Story before us, (*Gen. xi.*) 'tis manifeſt they invented the Fight of the Giants with the Gods, which ſo many of 'em have taken Notice of. Theſe Giants they ſuppoſed to have been born of the *Earth* and *Titan*, and therefore *Vida* calls them *Terrigenas* ; but *Homer*, from whom they deriv'd this Story, makes them the Sons of *Ephimedia* by *Neptune* ; however, they all agree in the Manner of their invading the Skies, and in making *Theſſaly* the Scene of Action.



Taught by sad Ruins they confess thy Pow'r,  
And fall before thy Sword, to rise no more.

The Sons of *Sodom*, an abandon'd Crew,  
950. Giants indeed in Sin, thy Justice knew,

H 4

And

## ANNOTATIONS.

ὄσαν ἐπ' Ὀυλύμπῳ μέμασαν θέμεν, αὐτὰρ ἐπ' Ὀσση ἰ  
Πήλιον εἰνοσίφυνλλον, ἔν' ἔσανδ' ἀμβλαῖσθ' εἴη. *Odyss. xi.*

Proud of their Strength, and more than mortal Size,  
The Gods they challenge, and affect the Skies,  
Heav'd on *Olympus* tot'ring *Ossa* stood ;  
On *Ossa Pelion* nods with all his Wood. *Broom.*

Which Description *Virgil* so happily imitates in his first *Georgic*.

*Ter sunt conati imponere Pelio Ossam,  
Scilicet, atque Ossæ frondosum involvere Olympum,  
Ter Pater extructos disjecit fulmine montes.*

With Mountains pil'd on Mountains thrice they strove,  
To scale the steepy Battlements of *Jove* ;  
And thrice his Lightning, and red Thunder play'd,  
And their demolish'd Works in Ruin laid. *Dryden.*

V. 949. *The Sons of Sodom* )

*Gen. xix.* A Shower, or rather Storm of Nitre, Sulphur, or Bitumen mingled with Fire, fell upon this Country of *Sodom* from above ; and was accompanied with a dreadful Earthquake, which made an Irruption of those bituminous Waters, whereby the whole Country was turn'd into a Lake, called *Asphaltites*, the Salt, or Dead Sea ; because no Creature can live therein, and the noisome Steams from it blast every thing that grows in the Earth about it.

*Deus super impium populum Gehennam misit e cælo.*

*Salvian.*

And pow'rful Arm ; that rent the hollow  
Ground,

And riv'd the burſting Clouds with thund'ring  
Sound ;

While ſtormy Rain pour'd down in fiery Streams,  
And delug'd the whole Land in liquid Flames.

955. Down the Abyſs the wretched Herd is driv'n,  
For offer'd Violence to *Thrones* of Heav'n,  
(Moſt execrable Crime!) the Sons of Truth,  
In heav'nly Beauty dreſt, and Bloom of Youth.

Such

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To this Account likewise of the Destruction of *Sodom*, many profane Authors bear Witneſs, (ſee *Strabo*, lib. xvi. *Solin.* cap. xxxv. *Tacit. Hiſt.* l. v. cap. 7.) though by their various Fictions they have ſtrangely diſguiſ'd it. *Tireſias* and *Ægyptus* being ſtricken with Blindneſs, the one for entering into *Neptune's* Temple, and the other for looking upon *Minerva* as ſhe bath'd in *Hippocrene*; and the Soldiers of *Alexander* being afflicted with the ſame Punishment by *Ceres*, for demolishing her Temple at the taking of *Miletus*, with many the like Stories, ſeem all to be borrow'd from this. But nothing can be more appoſite than the beautiful Tale *Ovid* tells us of *Baucis* and *Philemon*, who were the only two of all the Country that would entertain *Jupiter* and *Mercury*, when they travell'd over *Phrygia*; and in Recompence for the Favour, *Jupiter* declared what he was,

And own'd the God. The Neighbourhood, ſaid he,  
Shall juſtly periſh for Impiety :  
You ſtand alone exempted : but obey  
With Speed, and follow where we lead the Way :  
Leave theſe accurs'd : and to the Mountain's Height  
Aſcend ; nor once look backward in your Flight.

Dryden.

Such Madneſs dwells in that tumultuous Soul,  
 960. Where frantic Luſt, and Thoughts unbridl'd  
 roll.

At thy dread Signal, the obſequious Flood,  
 Folding its Waves, like icy Mountains ſtood,

That

#### ANNOTATIONS.

*F.* 961. *At, thy dread Signal*)

This Division of the *Red Sea* is ſo graphically expreſs'd, *Exod.* xiv. that any one with an indifferent Attention may perceive the wonderful Hand of God in that Deſcription. Yet ſome affirm, that there was nothing ſupernatural in it, and that *Mofes*, who was moſt ſkilful in natural Wiſdom, having obſerv'd the Reflux of the Sea, conducted his People through it ſafely; while the *Egyptians* being ignorant, or not aware of it, were drowned at the Return of the Waves. But theſe, and the like Cavils have been ſufficiently answered. *F. Natal. Alexander*, in his *History of the Old and New Teſtament*, produces the Teſtimonies of *Philo Judeus*, *Artapanus*, *Ezekiel Tragicus*, *Diodorus*, and others; who all of them acknowledge this, with the Holy Scriptures, to be a Miracle. And he enquires, whether it be probable, that there was none in all *Pharaoh's* Courts or numerous Army, that was ſkill'd in the Flux or Reflux of the Sea, and could inform the reſt of their imminent Danger; eſpecially ſince, the Country lying upon the *Red Sea*, it might reaſonably be thought to be better known to the *Egyptians*, than to *Mofes* himſelf. He alſo denies any Similitude between this and *Alexander's* Paſſage through the Sea of *Pamphylia*, which *Joſephus* (*Antiq.* l. ii. c. 27.) compares to it. But we may ſuppoſe, that from hence the *Persian* Hiſtorians feign'd, that Rivers were dried up, or congeal'd, to facilitate the Return of *Zoroaſtres*, (See *Huet. Qu. Aln.* p. 206.) And *Homer* makes *Vulcan*, at the Inſtigation of *Juno*, dry up the River *Scamander*; and when *Neptune* mounts his Car,

The Sea ſubſiding ſpreads a level Plain,  
 Exults, and owns the Monarch of the Main;  
 The parting Waves before his Courſers fly;  
 The wond'ring Waters leave his Axle dry.

*Il.* xiii. *Pope.*

That *Israel's* Sons might tread the faithful  
Sand,

And, freed from Bondage, reach the promis'd  
Land ;

965. But soon discharg'd, the warring Billows roar'd,  
And o'er the Troops of harden'd *Pharaoh*  
pour'd.

'Midst Arms, and Chariots, float the num'rous  
Dead,

And all around the broken War is spread.

And thus they fell, whose Steely Hearts, nor  
Shame,

970. Nor Fear, nor mighty Wonders cou'd reclaim.

Thou, when no strong Machines of War ap-  
pear,

Canst strike the tott'ring Walls with Panic Fear.

And,

#### ANNOTATIONS.

*V. 969. And thus they fell )*

We may presume, that God thus contested with the Contumacy of the Tyrant *Pharaoh*, that he might display his Power, in the Multiplicity of his Miracles ; his Justice, in Variety of Judgments ; and his Mercy and Faithfulness to his People, by bringing them forth with a mighty Hand. *Psal. lxxiv. 13. lxxviii. 13, 53.*

*V. 971. Thou, when no strong Machines )*

And, when the Trumpet gives its sprightly Sound,  
 Level the loftiest Rampiers with the Ground,  
 975. And with the Din of War thy Foes confound :  
 With torrent Speed they fly the direful Field,  
 And blind with guilty Fears to Shadows yield.  
 Thine Arm is Lightning, and when Thunder rolls,  
 We own thy glorious Voice, that shakes the  
 Poles.

Thro'

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*It came to pass when the People heard the Sound of the Trumpet, and the People shouted with a great Shout, that the Walls (of Jericho) fell down flat to the Ground.*

(Διὰ μόνης φωνῆς Σάλπιγγος κρατίνης καὶ εὐχῆς ἰσάει·

Epiphan. Hæv. lxvi, n. 83.) Josh. vi. 20. Judg. vii. 22. 2 Kings vii. 7. Heb. xi. 30.

The ingenious Mr. Fenton, in his Note on these Lines of *Waller* to King *Charles II.*

But while we praise you, you ascribe it all  
 To his high Hand which threw th' untouch'd Wall  
 Of self-demolish'd *Jericho* so low. —

supposes the *Greeks* to have inverted this Piece of sacred History, in their Fable of *Amphion's* building the Walls of *Thebes* by the Power of Music.

*Dictus, et Amphion, Thebanæ conditor arcis,  
 Saxa movere sono testudinis, et prece blanda,  
 Ducere quo vellet.* — Hor. Art. Poet.

Thus when *Amphion* built the *Theban* Wall,  
 They feign'd the Stones obey'd his tuneful Call.

---

V. 978. *We own thy glorious Voice* )

Voss



980. Thro' barren Deserts were thy People led,  
And with the sweet Repast of Angels fed :

When

# ANNOTATIONS.

*Vox tua terribile est tonitru, tua dextera fulmen.*

Tho' Thunder hath its Place and Time in that Order and Course of Nature which God hath first established, yet, among other Ends, it might be intended to repress the Insolencies of some, and awaken the guilty Consciences of others, whom the Consideration of his other Works, and daily Providence, cannot move to the Fear and Acknowledgment of a supreme Power ; and is therefore call'd the Voice of God. 2 Sam. xxii. 14. Psal. xxix. 77, 18. (See above, v. 420.)

*Artabanus*, Uncle to *Xerxes*, cries out, Dost thou not see, that God strikes with his Lightnings the largest Animals, nor suffers them to grow insolent, and leaves the less unhurt ? Dost thou not see that his fiery Darts always throw down the most lofty Edifices, and the tallest Trees ! For God takes Delight in humbling the Proud, and depressing the haughty. *Herodot.* l. vi.

To this I must beg Leave to add those admirable Lines of our inimitable *Shakespeare*, in his Description of a Tempest :

——— Man's Nature cannot carry  
The Affliction, and not fear. —— Tremble thou Wretch,  
That hast within thee undivulged Crimes,  
Unwhipp'd of Justice. Hide thee, thou bloody Hand,  
Thou perjur'd, and thou Similar of Virtue,  
That art incestuous : Caitiff, to Pieces shake,  
That under Covert and convenient seeming,  
Hast practis'd on Man's Life. Close pent up Guilt,  
Rive your concealing Continents, and cry  
These dreadful Summoners Grace. *K. Lear.*

V. 981. And with the sweet Repast )

*Concrete cali parvisti rore.* ——

God rained down Manna from Heaven, *Exod.* xvi. So that *Man* did eat Angels Food, *Psal.* lxxviii. 25. that is, such as Angels might eat,

When from the Heav'ns was pour'd the genial  
Rain,

And glist'ring Dews impearl'd the foodful Plain :

Rocks soften'd at thy Word, kind Streams bestow,

985. And liquid Sweets from bitter Fountains flow.

Infinite

#### ANNOTATIONS.

eat, if they required Food, *Wisd.* xvi. 20. (as the *Tongue of Angels* is put for an excellent Tongue by *St. Paul*, 1 *Cor.* xiii. 1.) or Food that came from the Habitation of Angels : Or lastly, such as was prepar'd and sent by the Ministry of Angels.

We have many Prodigies of the like Nature in the Scriptures. See 1 *King.* xvii. 6, 14. xix. 6. 2 *King.* iv. 6. 38, &c. And among the many Allusions to this in the profane Writers, we may reckon *Romulus* and *Remus* being nourish'd by a Wolf, *Virg. Æn.* viii v. 630. *Janus*, the Son of *Apollo*, and *Evadne*, fed by Dragons with ἀμεμφεῖ ἰφμελισσᾶν, the innocent Venom of Bees.—*Pind. Od. Olym.* vi. Or what *Callimachus* says happen'd to the Infancy of *Jupiter*. Hymn. ad *Jov.* v.

— Σὺ δὲ ἐθήσας πίονα μαζὸν  
Ἄϊός Ἀμαλθείης, ἐπὶ δὲ γλυκὺ κήριον ἔβρωι. —

On his Ambrosial Lips the Goat distill'd  
Her milky Store, and fed th' immortal Child :  
With her the duteous Bee presents her Spoils,  
And for the God repeats her flowry Toils. *Pitt.*

---

V. 984. Rocks soften'd at thy Word )

*Tu largum duris e rupibus elicis amnem.*

*Exod.* xvii. 6. *Numb.* xx. 11. *Moses* lift up his Hand, and with his Rod smote the Rock twice, and the Water came out abundantly ; so that it ran down like Rivers, (saith the *Psalmist*, lxxxviii. 15.) to supply the Want of the whole Camp. Thus *Sampson* drank of the Waters that flow'd from the Jaw Bone, *Judg.* xv. 19. And to confirm *Samuel* in the Opinion of the People, the Lord sent Thunder and Rain, 1 *Sam.* xii. 18. And when the Kings of *Israel*, *Judah*,  
and

Infinite Pow'r suspending Nature's Laws,  
As Wisdom infinite approves the Cause.

When

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and *Edom*, were distress'd for Want of Water in the Wilderness, tho' there was neither Wind nor Rain, yet the Valleys were fill'd with Water, that they might drink, both they, and their Cattle, and their Beasts, *2 Kings* iii. 17.

To these the ancient Heathens bear Witness, who tell us, that in the Land of *Dryopè* there are Baths which sprung from *Hercules's* having smote a Rock with his Club. They likewise figur'd *Jannus* with a Rod in his left Hand, wherewith he smites a Rock, and the Waters gush out, *Euseb. Dem. Evang.* pr. iv, cap. 9. Add to these the Testimony of *Euripides*, *Bacch.* 703.

Οὐρσον δέ τις λαβῶσ' ἔπαισεν εἰς πέτραν.  
"Οθεν διεσώδης ὕδατ' ἐκπηδᾷ ὑετός.

And *Callimach. Hymn. ad Jov.*

Ἐπει καὶ ἀντανύσασα θεὰ μέγαν ὑψόθει πῆχυν  
Πλήξεν ὅρθ' σκήπτρῳ. τὸ δὲ οἱ δίχα πελὺ διέστη,  
Ἐκδ' ἔχεν μέγα χεῦμα.

—— She spoke, and as she spoke  
Rear'd high her scepter'd Arm, and pierc'd the Rock,  
Wide to the Blow the parting Mountain rent,  
The Waters gush'd tumultuous at the Vent,  
Impatient to be freed.——

*Pitt.*

*V. 985. And liquid Sweets)*

*Tu dulces in aquas fontes convertis amarus.*

The Wonderfulness of this, lies not in the Fact it self ; because *Moses* cast a certain Tree into the Waters, which might be a natural Means of purging them and making them sweet, (*See Plin.* l. xxiv. cap. 1.) but in the miraculous Discovery of this Tree by God himself. *Exod.* xv. 21. As when *Elisha* heal'd the Waters of *Jericho* by casting Salt therein, *2 Kings* ii. 21. And at *Gilgal*, by casting Meal into the Pot, he cured the poisonous Pottage, for the Sons of the Prophets.

When mighty *Josbua* with ardent Pray'r,  
 And more than human Strength pursu'd the  
 War,

990. The

ANNOTATIONS.

Prophets. For the Lord (saith the Author of *Ecclesiasticus*) hath created Medicines out of the Earth, and he that is wise will not abhor them. Was not the Water made sweet with Wood, that the Virtue thereof might be known ? xxxviii. 4.

V. 986, *Infinite Pow'r suspending* )

*Et quas fixisti leges, idem ipse refigit.*

The reversing, upon some great and important Occasions, or suspending those Laws of Nature which evidently appear to be establish'd in the World, argues a Power and Wisdom not inferior to that which first establish'd 'em there. The Effect speaks the Cause, and God manifests himself as much in one Case as in the other. Now that this has happen'd, and that such Things have been done as we call *Miracles*, all History, both sacred and profane, attests, and we cannot doubt of it, unless we renounce all human Faith, and the Evidence of our Senses. For though we cannot pretend to know what *Matter* might be made to do in another *System* of Things different from the present World, yet in this we have as much Assurance and Knowledge of the Regulations of it, and of a settled Course of Things, and of the Disturbances industriously given to it, in some particular Instances, as we have of any thing whatever relating to Matter. When therefore such a Constitution of Things, as ordinarily continues fix'd and inviolable, is chang'd and over-rul'd, and when the Means are so unsuitable and disproportionate to the End, as in the several Instances here mention'd by our Author, we cannot impute these *Miracles* to any Force or Efficacy of mere Nature, (they being utterly beyond the Sphere of its Activity,) but must acknowledge them to be the Works of God. Nor is it any thing to the Purpose to suppose these Things to be effected by other Beings different from him ; because, since we cannot suppose these Beings to be *self-existent*, they must receive not only their Existence, but all their Powers of acting, from the *One self-existent Being*, which is God : And since He is the ultimate Cause of all Causes, we prove his *Existence* and *Power*, as much by supposing the Ministry of his Creatures, as if we suppos'd, that the World was made, and is preserv'd and govern'd by Him without the Assistance of any of them. *MS. Isa. xxxv. Ps. xli.*



990. The Sun stood still, while the pale wond'ring  
Moon

Long waited with the Stars his going down ;  
Till Veng'ance laugh'd, with ghastly Ruins fed,  
And Slaughter glutted on the num'rous Dead.

Back to their Fountains foamy Rivers flow'd,  
995. And Streams were purpled o'er with reaking  
Blood.

The

#### ANNOTATIONS.

V. 990. *The Sun stood still*)

*Sol cælo stetit immotus, mirantibus astris, —*

Many Allusions to this we find in the Heathen Poets ; not to mention the long Night wherein *Jupiter* diverted himself with *Alcmena* ; or the unnatural Feast of *Atreus*, when astonish'd at the Horror of the Façt, the Sun is said to blush, and go back again ; we may observe, that *Callimachus* represents the Sun stopping his Chariot to behold a Chorus of Nymphs, and thereby prolong'd the Day.

Ἦλθε παρ' Ἡέλιου καλὸν χορόν ἀλλὰ δεῖται  
Δίφρον ἐπισήσας, τὰ δὲ φάεα μὲν κύνονται.

*Hymn. ad Dian. v. 181.*

He saw the dancing Beauies, pleasing Sight !  
And staid his Chariot, to protract the Light.

And our *Dryden*, in his *Wife of Bath's Tale*, supposes the *Moors* to do the same.

Nor darkling did they dance, the silver Light  
Of *Phæbe* serv'd to guide their Steps aright,  
And with their Tripping pleas'd, prolong'd the Night.

}

V. 995. *And Streams were purpled o'er*)

*Fluminaque obscuro manant rubra cruore. —*

We



The drudging Afs, Beast of untuneful Noise,  
Utter'd the distinct Sounds of human Voice.

I

Long

## A N N O T A T I O N S.

We read of nothing more frequent in the *Roman* Histories, than of Rivers of Blood, Water being chang'd into Blood, Showers of Blood, Statues sweating Blood, and the like : All which resemble this Story of *Moses's* turning the Waters of the *Egyptians* into Blood, *Exod.* vii. 19. But concerning this Miracle we may observe, that, because the *Magicians*, v. 22. are said to do the same with their Enchantments, a Question is started, (which I have heard some little Cavillers urge my self, and therefore I mention it,) viz. Where had they Water to shew their Art, when it was all changed before ? 'Tis incredible to think what Pains many Interpreters have taken to solve this trifling Difficulty ; it would be idle to recount their several Opinions. The chief were *Theodoret*, who thinks they had it from the Sea, that being not fit to drink was not chang'd into Blood before ; and *St. Austin*, who thought that they brought it from *Goshen*, where the *Israelites* dwelt. *Le Clerc* says, that the *Magicians* stayed till the Water was restored to its first State, and this he proves from v. 25. Any of these Solutions may do ; but I rather join with *St. Justin*, who was of Opinion, that the Water which the *Egyptians* chang'd into Blood they drew out of Pits, which they digg'd by the River *Nile*, v. 24.

---

V. 996. *The drudging Afs* )

*Numb.* xxii. 28. 2 *Pet.* ii. 16.

Impiety cannot except against the Bible, because of these strange Things that are recorded therein : Since the Heathen Books are full of the like Wonders ; as, the Horses of *Achilles* and *Adrastus* in *Homer* ; the Tree that speaks to *Aeneas* in *Virgil* ; the Ram of *Phryxus*, the Bull of *Europa*, the Elephant of *Porus*, and the Afs of *Bacchus*, and many more, which *Bochart* has alledg'd out of them, not to prove that all such Things are true, but that the *Gentile Writers* thought that it did not exceed the Power of their Gods to effect such Things ; in all likelihood, they devised them out of this sacred History, that they might not seem to come behind the *Jews* in any thing which might give Credit to their own Religion.

Long were the Heav'ns serene, no Clouds, nor  
Rain,

To lay the Fever of the thirsty Plain,

1000. Low buried in the Earth the Fountains sleep,

Nor Streams gush out to feed the sandy Deep :

But Heav'n once open'd, and pour'd forth a  
Show'r

Incessant, till the Earth was seen no more.

No

#### ANNOTATIONS.

V. 998. *Long were the Heav'ns serene* )

Instances of this we find, 1 *Kings* xvii. 1. 2 *Sam.* xxi. 1. *Job* xii. 15. *Luke* iv. 25. *Jam.* v. 7. And parallel to it in Heathen Story, we read that *Ceres*, for the Rape of her Daughter *Proserpine*; punish'd the Land with Famine, till the *Parce* commission'd by *Jupiter* had appeas'd her Anger. She also drove *Erysichthon* of *Thessaly* to such Distress by Famine, that he was forc'd to eat his own Flesh, because he had affronted her in cutting down her Grove, (*vid. Ovid. Metam.*) And in *Hesiod* we see *Jupiter* threatening the wicked with Pestilence and Famine, *Oper.* v. 240.

Οἷς δ' ὕβρις τε μέμηλε κακῇ, καὶ σχέτλια ἔργα,  
Τοῖσιν δ' ἐξανόθεν μέγ' ἐπήγαγε πῆμα Κρονίων,  
Λιμὴν ὁμῶς λοιμὸν.

On the revengeful, wicked Man, shall Jove  
Pour from the Vials of his burning Wrath,  
Famine, and Pestilence. —

V. 1002. *But Heav'n once open'd*)

This happen'd in the Time of *Noah*, as we read *Gen.* vii. 11. *Job* xxii. 16. *Mat.* xxiv. 39. *Luke* xvii. 27. 2 *Pet.* ii. 5. which has furnish'd Matter of Dispute to so many of our Christian Philosophers, 'whom let those consult whose Curiosity reaches beyond the Scriptures :

\*

No Wonder that the massy Iron rides  
 1005. On the smooth Stream, nor by its Weight  
 subsides;

I 2

That

## A N N O T A T I O N S.

I shall only observe, that all Nations in the World (as plainly appears by the Records that remain) had heard something of an universal Deluge, and of one Person's being miraculously saved from it: The *Chaldeans* call him *Xisuthrus*, or *Sisithrus*; the *Chinese*, *Fohi*; and most of the Poets *Deucalion*; but they certainly allude to the Preservation of *Noah* from the above-mention'd Flood; which *Milton* makes the Angel *Michael* foretell to *Adam* in these Words,

——— All the Cataracts  
 Of Heav'n set open, on the Earth shall pour  
 Rain, Day and Night; all Fountains of the Deep  
 Broke up, shall heave the Ocean to usurp  
 Beyond all Bounds; till Inundation rise  
 Above the highest Hills. ——— *Milt. xi.*

\* I have omitted two Verses of my Author, but, to deal fairly with him, shall subjoin them here, and venture to translate them, since the *Miracle* therein pretended is no sooner mentioned than it stands confuted.

*Tu Cererem exiguum Nati convertere in artus  
 Divinos, corpusque potes sacrantis ab ore.*

By thee the Priest converts meer Wine to Blood,  
 And of a Wafer forms the Son of God.

Miracle did I say? I mean the Position is absurd, and false, not to say impious; but such was the Prejudice of his Times and Education.

*V. 1004. No Wonder that the massy Iron ) 2 Kings vi. 6.*

That conquer'd Flames withdraw their poignant  
Sting,

Whilst in the midst unhurt thy *Children* sing ;  
That Leaves and Blossoms deck the sapless Rod,  
Far mightier Acts proclaim the Pow'r of God.

1010. By thee the deaf with perfect Organs hear,  
And feel well-pleas'd the undulating Air :  
The blind and comfortless, restor'd to Sight,  
With trembling Eyes behold the gaudy Light :  
Thou giv'st new Vigour to Life's last Remains,  
1015. When shiv'ring Death creeps cold along the  
Veins.

Death too obeys thee, and the rav'nous Tomb,  
Lab'ring with Life, becomes a fruitful Womb.  
And

#### ANNOTATIONS.

V. 1006. *That conquer'd Flames* ) Dan. iii.

V. 1008. *That Leaves and Blossoms* )

*Arida si nitido revirescat germine virga.*

Bordering upon this we read in profane Story, that the Club of *Hercules*, which was of *Box*, or the wild *Olive Tree*, being set in the Ground, took Root immediately and flourish'd. And that there was a *Poplar* planted near the Place of *Virgil's* Birth, which suddenly grew up to an unusual Height and Bulk, and to which the superstitious Neighbourhood attributed marvellous Virtues.

V. 1016. *Death too obeys thee* ) 1 Sam. ii. 6. 2 Kings viii. 5.  
Many Stories of the Dead being restor'd to Life, we find among the  
ancient

And this divinely great, this wond'rous Pow'r,  
 Thou giv'st to those, who rightly thee adore,  
 1020. Who cent'ring all their Thoughts in thee alone,  
 With their assiduous Pray'rs invade thy Throne.  
 Blest in thy Love, they more than mortal stand,  
 And make all Nature bow to their Command :

I 3

Hence

## A N N O T A T I O N S.

ancient Fabulists ; as *Theseus*, *Alcestes*, *Timon the Lydian*, and *Timosthenes the Athenian*, by *Hercules* ; *Semele* his Mother, and *Ariadne* his Wife, by *Bacchus* ; *Hippolytus*, and *Castor*, with many more, by *Æsculapius*, as yet an Infant ; *Iphigenia* by *Diana*, and *Eurydice* his Wife by *Orpheus*, tho' short was her second Date.

*Jamque pedem referens, casus evaserat omnes,  
 Redditaque Eurydice superas veniebat ad auras,  
 Pone sequens. ———* Virg. Georg. iv.

All Dangers past, at length the lovely Bride  
 In Safety goes, with her melodious Guide,  
 Longing the common Light again to share,  
 And draw the vital Breath of upper Air. *Dryden.*

V. 1018. *And this divinely great* )

*Idque aliis das posse, tuas qui pectore casto  
 Implorant vires. ———*

*John* xiv. 12. *Acts* iv. 29. vi. 8. viii. 7, 13. x. 44. *Through God*  
*will we do great Acts*, saith the *Psalmist*, lx. 12. And *Homer* much  
 in the same Strain,

————— Ἀντί γυ πολλῶν  
 Λαῶν ἐστὶν ἀνὴρ ὃν τε Ζεὺς κῆρι φιλήσῃ. *Il.* ix.

5 That happy Man, whom *Jove* still honours most,  
 Is more than Armies, and Himself an Host. *Pope.*



Hence the deep Mountains from their Roots are  
torn,

1025. And whirl'd aloft to distant Ocean born :

Secrets enwrap't in the dark Womb of Fate

They certain see; and wond'rous Truths relate.

Such Grace in Measures large is oft bestow'd

On Man, full rich and happy in his God,

1030. On Man, for whom this spacious World was  
made,

And all the Splendors of the Sky display'd :

At

#### ANNOTATIONS

V. 1024. *Hence the deep Mountains* )

*Matth. xvii. 20. Luke xvii. 6.*

V. 1026. *Secrets enwrap't* ) 1 Cor. xii. 10. xiii. 2.

That there have been Prophecies and Predictions verified by real Effects, in their respective Times and Seasons in the World, not only the Holy Scriptures, which at least may deserve the Credit of true Histories, but profane Authors of the best Account relate many of them, as *Herodotus*, *Pausanias*, &c. And *Cicero* tells us, that *Chrysepus* had made a vast Collection of them, all confirmed by undoubted Authority, and sufficient Testimonies. Among the Poets, ( a sort of Prophets themselves ) we find frequent Mention of Prophets, and the great Veneration they were generally held in by the People, as,

Κάλχας Θεορίδης, διωνοπόλων ὄχ' ἄριστος,  
Ὃς ἤδη τά τ' ἔοντα, τὰ τ' ἐσόμενα, πρό τ' ἔόντα:

— *Chalchas* the wife, the *Grecian* Priest and Guide;  
That sacred Seer, whose comprehensive View  
The past, the present, and the future knew. *Pope.*

V. 1030. *On Man, for whom* )

Let

At last to crown his Joys, to Man is given,  
Precious Reward ! eternal Life in Heav'n.

Lord, would'st thou satisfy our longing Pains,  
1035. Bind us to thee in ever-during Chains,  
And bless thy Servants, this alone we know,  
Can make us happy, and for ever so ;  
For they, who live in thy belov'd Embrace,  
And taste the Sweets of thy all-saving Grace,

I 4

1040. Have

## A N N O T A T I O N S .

Let *Lucretius*, and all such who suppose that Interest alone is the Cause of all good Nature, and the Spring of Action, deny that God made this spacious World to pleasure Man.

—— *Deos hominum causâ voluisse*

*Præclaram mundi naturam* ——

*Dicere desipere est.* — *Lucr. v. 158.*

Far be it from us to think so meanly, so ungratefully of our God, who being all perfect, must consequently be most benevolent, and has accordingly in his Wisdom framed the Universe, and in his Goodness fitted all Things therein for the Use and Benefit of his Creatures, especially of Man, his Favourite, *Gen. ix. 2.*

Th' undoubted Lord of this inferior World.

*V. 1032. At last to crown his Joys )*

The Fables of the *Elysian Fields* and Happy Islands, wherein the Ancients supposed, that the Virtuous after Death enjoy'd eternal Bliss, are too well known to be repeated ; I shall only observe, that these were faint Sketches of those sacred Truths, that were more fully explained afterwards in the Writings of the Prophets and Apostles, who brought Life and Immortality to Light thro' the Gospel. *Matt. xxv. 34. Rom. ix. 13. Heb. xi. 6. 2 Tim. iv. 10.*

1040. Have all the Blessings that a God can give,  
 Nor Creatures more can wish, nor more receive :  
 For all Things come from thee, on thee alone,  
 They all depend, and make thy Goodness  
 known.

Thy Goodness, Lord, our ev'ry Need supplies,  
 1045. Nor can he want, who on his God relies ;  
 It lulls the wearied Traveller to Sleep,  
 And lifts the Sailor from the gaping Deep ;  
 For those that thirst, it melts in healing Streams,  
 And shines upon Despair with chearful Beams.

1050. All Riches, and that greater Blessing, Health,  
 “ The Body's Pleasure, and intrinsick Wealth,  
 Wisdom, if Man be wise, Virtue, and Love,  
 All come from thee, *Thou Lord of Heaven above.*  
 Thou art the Rule of Things, the Depth, the  
 Height,

1055. The Order, Beauty, Number, Measure, Weight :  
 Thou

#### ANNOTATIONS.

V. 1044. *Thy Goodness, Lord,*

The Person, who has a firm Trust on the *supreme Being*, is powerful in his Power, wise by his Wisdom, happy by his Happiness : He reaps the Benefit of every divine Attribute, and loses his own Insufficiency in the Fullness of infinite Perfection, *Psal.* xxxiv. 15. xxxvii. 1. clxy. 20. clxvi. 8. *Prov.* ii. 21. xi. 10. *Matth.* vi. 33. 1 *Pet.* iii. 12

Thou never flatt'ring Hope ! thou mighty  
Pow'r,

Thou Way, Thou Light, Thou Life ! -----

Glad wou'd I more,

But scanty Art denies ; still more I leave,

Than Language can exprefs, or Heart conceive.

1060. For while we strive to plumb with Reason's Line,

The wond'rous Depths of Majesty divine,

Or climb the Heights of the all-ruling Pow'r,

And with our grov'ling Senses *God* explore,

Whom all the Orbs of Heav'n cannot contain,

1065. We labour to exhaust the circling Main.

But

ANNOTATIONS.

V. 1058. *But scanty Art denies* )

*Defunt mihi carmina, defunt verba.*

But on so vast a Subject who can find

Words, that may reach th' Ideas of his Mind ?

Our Language fails ; or if it could supply,

What mortal Thought can raise itself so high ?

Despairing here we might abandon Art,

And only hope to have it in our Heart.

*Waller.*

V. 1064. *Whom all the Orbs* )

*Non te orbes capiunt. —*

*Pliny* has a Reflexion very pertinent to this in his *Natural History* ;  
*Furor est, profecto furor, egredi ex eo, &c.* 'Tis Madness to go be-  
yond

But cou'd I ventrous learn thy hidden Ways,  
 And dive into the Secrets of thy Praise,  
 Had I an Angel's Voice, a thousand Tongues,  
 A Throat of Brass, and never-failing Lungs,  
 1070. In vain shou'd I attempt to shew it forth,  
 Or tell with artful Song thy boundless Worth.  
 Here then I'll hang my Harp, and raise no  
 more,  
 My feeble Voice, but silently adore.

O Glo-

## A N N O T A T I O N S.

yond the Limits of the World, and be perpetually seeking Things without it, as if all Things therein were perfectly known already. But how can he, who knows not his own, take the exact Dimensions of any thing else? Or how can the Wit of Man pretend to comprehend those Things, which the World itself cannot contain, or comprehend? Let me add a Line or two from *Milton*,

—— To attain

The Height, and Depth of thy eternal Ways,  
 All human Thoughts come short, Supreme of Things !

and conclude with the excellent Caution the Angel *Raphael* gives to *Adam*, very applicable to all Men, ——

—— Let not thine own Conceptions hope  
 Things not reveal'd ; which the *Eternal King*,  
 Only omniscient, hath suppress'd in Night,  
 To none communicable, in Earth, or Heav'n :  
 Enough is left besides to search, and know.



O Glorious Splendor ! pure, unspotted }  
 Sun ! }  
 Thou God of all ! most Higheft, ever One ! }  
 Be thine all Honour, Glory, Praise, and Thine }  
 alone. }

*The End of the First Hymn of VIDA*  
*To GOD the FATHER.*



# THE HISTORY OF THE

REIGN OF

CHARLES THE FIRST

BY

JOHN BURNET

OF

THE UNIVERSITY OF OXFORD

IN TWO VOLUMES

THE FIRST

OF THE

REIGN OF

CHARLES THE FIRST

BY

JOHN BURNET

OF

THE UNIVERSITY OF OXFORD

IN TWO VOLUMES

THE SECOND

OF THE

REIGN OF

CHARLES THE FIRST

BY

JOHN BURNET

OF

THE UNIVERSITY OF OXFORD

IN TWO VOLUMES

THE THIRD

OF THE

REIGN OF



DEI FILIO, DEO

OPT. MAX.

The Second Hymn of M. HIERON. VIDA

To GOD *the* SON.

*Principio ante ævi primordia, et ante creata*

*Omnia Verbum erat æternum, immemorabile Verbum*

*Usque Deum propter residens, ----- &c.*



IN the Beginning, the Eternal *Word*,  
Of future Worlds confest the Sov'reign Lord,  
High on the Right of the *Almighty* fate  
When Matter, Time, were not, or Things create;  
5. Only-begotten *Son* of the Supreme,  
The same in Pow'r, and Majesty with Him;

The

ANNOTATIONS.

I intend not to be so tedious in my Annotations on this Hymn, as on the former, having referr'd all that relates more particularly to the Life of *Christ* to my Translation of *VIDA's CHRISTIAD*; which (God willing) shall shortly be published with large Observations Historical and Critical. However, as this Hymn begins with a Reddition of the First Chapter of the Gospel of *St. John*, I shall offer you an Encomium or two, which fell in my Way, on that most divine and excellent Part of Scripture.

— *Quod*

The Father's Image ; his reflective Thought  
Immediately express'd ; True God of God ;

Maker

### ANNOTATIONS.

*Quod initium S. S. Evangelii, cui nomen est Secundum Joannem, quidam Platonius aureis literis conscribendum et per omnes ecclesias in locis eminentissimis proponendum esse dicebat. Aug. de Civ. Dei. x. 29. A certain Platonist, (whom the learned Dr. Bentley takes to be Amelius) said, The Beginning of the Gospel of St. John deserv'd to be written in Letters of Gold, and set in the most conspicuous Place in every Church.*

— *Aliud agenti exhibet se mihi aspectu primo augustissimum illud Cap. Joan. In principio erat Verbum. Lego partem capituli, et ita commoveor legens, ut repente divinitatem argumenti, et scripti majestatem auctoritatemque senserim longo intervallo omnibus eloquentiæ humanæ fluminibus præeuntem. Horrebat corpus, stupebat animus, et totum illum diem sic afficiebar, ut qui essem, ipse mihi incertus viderer esse. Recordatus es mei, Domine Deus mi, pro misericordiâ tuâ, ovemque perditam in gregem tuam recepisti. Ex eo tempore, quum in me Deus tam potenter spiritus sui virtute irruisset, alia frigidius, et negligentius legere et tractare capi, de his verò quæ ad pietatem pertinent cogitare amplius, et in eis ardentius versari.*

Junius in vitâ suâ.

— Employ'd upon something else ( says Junius ) I accidentally cast my Eye on that august Chapter of John, *In the Beginning was the Word* ; I read Part of it, and with great Affection I immediately perceiv'd, that the Divinity of the Argument, and the Authority and Majesty of the Writing far exceeded the sweetest Fluency, and most artful Strokes of human Eloquence. My Body shiver'd, my Mind was astonish'd, and the whole Day I was so affected, that I scarce knew where, or what I was. *Thou hast remember'd me, O Lord my God, and of thy great Goodness, receiv'd a lost Sheep into thy Flock.* And from the Time that the Grace of God's Holy Spirit work'd so powerfully in me, I began to read and treat other Matters coolly and negligently ; but to exercise my self in those that concern'd Religion and Piety, with Devotion and fervent Zeal.

---

#### V. 7. The Father's Image, &c.

I was here oblig'd, as in some other Places, to consult the Sense or Expression, rather than the Rhyme.

Equè

- Maker of all Things; Source of Life and Light,  
 10. Scatt'ring the gloomy Shades of Death and Night.  
 The Light that all in pitchy Darkneſs ſhone,  
 Nor by that Darkneſs were its Beauties known,  
 'Till comes a Man, commiſſion'd from above,  
 To bleſs the Nations with the Fruits of Love,  
 15. To ſpeak glad Tidings to the liſt'ning Throng,  
 And raiſe new Life with his prophetic Song :  
 Around he ſpreads the Truth-diſcov'ring Ray,  
 And joyous uſhers in the *Lord of Day*.  
 Nor was himſelf that glorious Light he ſings,  
 20. That bears *Salvation* on its healing Wings :  
 That ſhines on our firſt Hours, with tender Care  
 Enlight'ning all that breathe the vital Air,  
 The World, his Work, was with his Preſence  
 bleſs'd,  
 Tho' by the World, blind Heathen, not confeſs'd :  
 25. His choſen *Iſrael* too were ſo ingrate,  
 As to rejeſt him with relentleſs Hate :

But

## A N N O T A T I O N S.

*Eque Deo Deus, et verum de numine numen,  
 Quod Deus æternâ produxit origine, nullo  
 Temporis obſequio ſe in ſemet mente refleſtens,  
 Concipiensque ſuæ proprium hunc ſibi imaginis inſtar.*



But happy they, who their kind Lord receiv'd,  
 And, strong in Faith, his saving *Name* believ'd!  
 To these, as born again of God, 'tis giv'n,  
 30. To rise to the ecstatic Joys of Heav'n.

Th' Almighty *Word* ( ye Sons of Men, draw  
 near,  
 And, wrapt in holy Zeal, attentive hear)  
 The *Word* ineffable, from Heav'n's high Throne,  
 To visit us vile Worms comes humbly down,  
 35. Disrob'd of Majesty, in human Frame,  
 The same in Passions, and in Face the same.  
 That Man once lost by *Man* might be restor'd,  
 And *God* for Mercy infinite ador'd.  
 Dwells there such Charity in Heav'n above,  
 40. Such unexampled, such mysterious Love!  
 That Thou, *creating Mind*, and *Lord of Day*,  
 Should'st be involv'd in Night, and mix with  
 Clay ;  
 Thou of Eternal *God* Eternal *Son*,  
 E'er in the rosy East bright *Phosphor* shone :

45. Thou

45. Thou brighter *Phosphor*, from whose Lamp of  
Light

His Urn he fills, and all the Stars of Night.

Thy Generation, which no End still knows ;  
Knew no Beginning, but for ever flows

From its high Fountain, in unwearied Streams ;

50. Thou Light of Light ; thou Sun, whose glorious  
Beams

Deck the gay Spheres, and gild the Realms above ;

Thou Source of Goodness, Justice, Truth, and  
Love !

Thy Mind intuitive, e'er Man had Birth,  
Forefaw him prostrate, grov'ling on the Earth ;  
55. Bow'd down with Ignorance, and deep Despair,  
Nor Heav'n his Aim, nor heav'nly Things his  
Care.

K

Here

## A N N O T A T I O N S.

V. 45. *Thou brighter Phosphor* )

—— *Tu Lucifer ipse.* ——

I was unwilling to part from the proper Name, by translating it the *Morning Star*, which less answers the Spirit of *Poetry* ; I have therefore made use of the *Greek* Word instead of the *Latin*, which in this Place must needs sound somewhat harsh, if not shocking to a common Ear ; however little I have mended the Matter, *Rev. xxii. 16.*

V. 56. *Nor Heav'n his Aim* )

—— *Genus*

Here therefore didst thou make thy mean Abode,  
 To reconcile for Man an angry God :  
 Then was the Volume open'd, that was seal'd  
 60. With Adamantine Seals, and God stood all reveal'd,  
 The mystic Songs of Prophecy were clear'd,  
 And Man from God himself his Duty heard,  
 Hear'd and rejoyc'd, soon as the sudden Ray,  
 His Mind illum'n'ing, pointed out the Way,  
 65. The Way to Heav'nly Blifs, by thee first trod,  
 Our gracious Guidance to the Throne of God.

As when the Eagle bids her tender Brood  
 Launch forth advent'rous in the airy Flood,

She

#### ANNOTATIONS.

— *Genus accurvum terris, cœlestium inane.*

From *Persius*, Sat. i. 61.

*O curvæ in terras animæ, & cœlestium inanes.*

O Souls, in whom no Heav'nly Fire is found,  
 Fat Minds, and ever grov'ling on the Ground.

*Dryden.*

V. 59. *Then was the Volume open'd,*) Rev. v.

V. 67. *As when the Eagle* ) *Qualis avis,* ———

I have render'd it *Eagle*, because I don't doubt but our Author had  
 in View *Deut.* xxxii. 11. where the *Eagle's* fluttering about her Nest,  
 and

- She rises, sinks, and plays around the Nest,  
 70. Till by Example she provokes the rest :  
 On newly budded Pinions flow they rise,  
 And by Degrees climb the aerial Skies :  
 So Man depress'd with Doubts and stupid Fears,  
 And vainly busy'd with habitual Cares,  
 75. From thy Example spurn'd this mean Abode,  
 And travers'd in his Mind the Courts of God.

- All Things the *Father* hath reveal'd to thee,  
 What in Time was, or is, or e'er shall be ;  
 Extensive as the *Father's* is thy Sight,  
 80. Thy Knowledge as *the Father's* infinite ;  
 Nor was the Throne with his bright Glory crown'd,  
 E'er thine with equal Radiance shone around,  
 As living Flames emit incessant Rays,  
 That strike the dazzled Eye with instant Blaze,  
 85. (If not in vain, far distant as they are  
 To finite Things we infinite compare)

K 2

They

## A N N O T A T I O N S .

and making a Noise to stir up her young ones to leave their dirty Nest, and try their Wings, represents the Means God had us'd to rouse up the drooping Spirits of the *Israelites*, when they lay miserably oppress'd, and encourage them to aspire after Liberty, and to obey those, whom he had sent to deliver them.

They rise together, must together die,  
Or both maintain the same Eternity.

The Greatness, Pow'r, and Majesty divine,  
90. With all that speaks the *Father God*, are thine ;  
Thine all his Attributes, save this alone,  
He only is the *Father*, thou the *Son*.  
The *Father's* Image stands in thee express'd,  
His mighty Hand, and Arm, and Strength confess'd.

95. In thee his Wisdom shines ; and all declare  
Thy plastic Pow'r in Heav'n, Earth, Seas, and  
Air.

For when *God* fram'd those splendid Orbs of  
Light,  
That kindle Day, or chear the darksome Night,  
Who caus'd the subtile Air in Spires to rise,  
100. And spread its curious Texture thro' the Skies ;  
Who check'd the noisy Water's boist'rous Pride,  
And bid them in their Channels humbly glide,  
And Earth self-balanc'd on its Axis move ;  
And bound the peaceful Elements in Love ;

105. Af-



105. Assistant then, and seeing all was good,  
Well-pleas'd thou gav'st thy all-confirming Nod.

Without thee nothing was ; from thee springs  
all,

We Order, Harmony, or Beauty call :  
Embosom'd in the Father, e'er the Birth

110. Of Nature peopled the extended Earth :  
Before the Seas were to their Caverns driv'n,  
Or Righteousness unbarr'd the Gates of Heav'n ;  
Before the Mountain-Top sustain'd a Cloud,  
Or serpent Streams from bubbling Fountains  
flow'd.

115. Knit to the Father in eternal Love,  
Whence Peace and Joy in endless Circles move,  
And form those Pleasures exquisite, immense,  
That far surmount the Reach of finite Sense ;  
Joys that the Sons of Morn alone explore,  
120. And knowing these, they seek to know no more.

Yet, *Lord Eternal*, didst thou not disdain  
To bear the galling Yoke of mortal Pain,

And breathe the vital Air, wrapt in a Cloud  
Of Darknefs, very Man, and very God :  
Down from *the Father*, by a wond'rous Birth

125. Thou cam'st, a poor Inhabitant of Earth,  
Now wanting Light thy self, who all the Spheres  
Didst cloath with Light, the Sun, and num'rous  
Stars.

How sweet a Calm did then the Heav'ns adorn,

130. When of a spotless *Virgin* thou wert born ?  
Conceiv'd of the Divine, and *Holy Pow'r*,  
Whom all with *Thee*, and *God* supreme adore ;  
When smiling Peace her Blessings first display'd,  
And o'er the World her downy Wings were  
spread ;

135. Whence boundless Pleasures flow, and all around  
With blooming Joys the Universe is crown'd ;  
As when the Spring revives the drooping Year,  
And Nature's Stores in beauteous Pomp appear ;  
Delicious Dews impearl the glitt'ring Hill,

140. And Streams of nect'rous Milk the Vallies fill ;

The

#### ANNOTATIONS.

V. 137. *Delicious Dews* )

*Undique felici distillant omnia rore.*

I don't

The Clouds diffolving fall in gentle Show'rs,  
 And from on High the fruitful Blessing pours,  
 A fat'ning Moisture swells the Womb of Earth,  
 And gives ten thousand Seeds a kindly Birth :  
 145. Soft-breathing *Zephyrs* shake their balmy Wings,  
 A lavish Waste of flow'ry Beauties springs,  
 That graceful broider ev'ry fragrant Bed,  
 And various paint the sweet enamell'd Mead :  
 Soon as thou spread'st thy flowing Locks around,  
 150. Ambrosial Scents perfume the steamy Ground :  
 Thou art the genial Dew, the golden Show'r,  
 That now descends, expected long before. ----

\* Now had the *Serpent*, most malicious Scheme,  
 Imbitter'd ev'ry Fountain, ev'ry Stream,

K 4

155. A

## A N N O T A T I O N S.

I don't know but that our Author had here in his View that Passage of *Homer*, where he compares the Exaltation of Joy in *Menelaus's* Mind to the Dew of the Morning reviving the Corn.

Τὸιο δὲ θυμὸς  
 Ἰάνθη, ὡς ὅτε περὶ σταχύεσσιν ἔεσση  
 Ληϊε ἀλδήσκοντο. ——— *Il.* xxiii.

Joy swells his Soul, as when the vernal Grain  
 Lifts the green Ear above the springing Plain,  
 The Fields their vegetable Life renew,  
 And laugh and glitter with the Morning Dew.

*Pope.*


---

\* *Vida*, I presume, in the following Lines looks upon *Gideon's* Fleece, (*Judg.* vi. 36.) and the *Gate* mention'd *Ezek.* xlv. 2. to be

155. A thousand Deaths, conceal'd beneath the Waves  
 Were spread abroad, and fill'd a thousand Graves;  
 The thirsty Flock lay stretch'd along the Shore,  
 Nor dar'd the deathful Waters to explore,  
 But fearful view the subtle Poison glide
160. Thro' the green Wave, and swell the foaming  
 Tide.  
 When lo! a stately Creature shap'd a Hind,  
 Flew o'er the Lawn, and swept before the Wind.  
 The trembling Flocks soon hear the rushing  
 Sound,  
 And on the Lordly *Creature* gaze around.
165. When plunging in, the boiling Waves he plows,  
 With the huge Horn that grac'd his lovely Brows:  
 Rous'd at the Wound, the clam'rous Waters rise,  
 And lash with Silver Foam the ruffled Skies,  
 The

## A N N O T A T I O N S.

be Types of the blessed Virgin, in a Sense which I shall not stay to explain; his Words are these:

*Candida te excipiunt intactæ vellera lanae,  
 Nec tamen excepto maduit lana humida ab imbri:  
 Porta æterna manet cæli alto in limine clausa, &c.*

Thee the soft woolly Fleece receiv'd, yet knew,  
 No Stain, or Moisture from the falling Dew:  
 Thro' Heav'n's eternal Doors thy glories pass,  
 This nether World illum'ning; as the Rays  
 Of beamy Light play thro' the polish'd Glass.

}

The Flocks on ev'ry Side pour from the Shore,  
 170. Drink down the healing Draught, and thirst no  
 more.

Hither, ye mirthful Nymphs, and sylvan Swains,  
 Who range the Mountains, or the flow'ry Plains:  
 Rifle the mazy Groves, disrobe the Fields,  
 Bring all the Treasures fertil Nature yields,  
 175. Lilies and Violets of the *Tyrian* Dye,  
 Roses, that with your maiden Blushes vie :  
 Let Garlands, wove of various Flow'rs adorn  
 With beauteous Fragrancy the sacred Horn.

Thou art that lovely *Creature*, saving Pow'r,  
 180. That came our forfeit Blessings to restore.  
 Celestial Light ! we now no Poison dread,  
 And from our Souls is baleful Darkness fled.

The chosen Flock now mourn'd their Shep-  
 herds slain,  
 And sought a faithful Guide, but sought in vain.  
 185. Dispers'd thro' the *Idumean* Plains they stray,  
 And fall to greedy Wolves an easy Prey.

Their

#### ANNOTATIONS.

v. 186. *And fall to greedy Wolves* ) *Ezek. xxxiv. 6.*



Their doleful Bleatings rend the distant Sky,

And to the sacred Mount of *Carmel* fly :

There thy great Goodness heard their clam'rous  
Grief,

190. And wing'd with Love flew swift to their Relief,  
To heal their Wounds, and free their pester'd  
Lands,

And under thee unite their scatter'd Bands,

One Flock obsequious to one Sov'reign Lord,

Happy the Flock ! the Lord admir'd, ador'd !

195. Fly, haste, ye Nymphs, whose lovely Beauty  
warms

The *Idumean* Swains with genuine Charms,

Forego your Loves, dismiss your woolly Cares,

Your long-sought Shepherd comes, your God ap-  
pears.

Lo ! Beauty, State, and Majesty divine,

200 Grace ev'ry Feature, glow in ev'ry Line !!

On

#### ANNOTATIONS.

v. 199. Lo ! Beauty, State, and Majesty )

*Cernite ut incessu gravis, ut spectabilis ore*

*Egregio, formâque viros supereminet omnes,*

*Cuncta Deo similis, vultum, vocemque, coloremque,*

*Haud spirans mortale. ———*

From

On the proud Ground with comely Air he walks,  
 High tow'ring o'er the rest; and when he talks,  
 His Words in more than mortal Accents flow,  
 Sure 'tis a God, the Heav'nly Form we know.

205. He comes, ye fair ones, strip the flow'ry Meads,  
 And strew the painted Way where'er he treads;  
 With gen'rous Fruits your fragrant Baskets load,  
 And to the sweet Repast invite your God:  
 To him retune your customary Lays,  
 210. And in your Songs extol his endless Praise.

Say,

#### ANNOTATIONS.

From *Virgil*,

— *Gradiensque Deas supereminet omnes.*

— *haud tibi vultus*

*Mortalis, nec vox hominem sonat; O Dea certe! —*

*Nec mortale sonans. — — — — — Æn. vi. 50.*

And *Homer*,

Γενέμαι σε, ἄνασσα· Θεός νύ τις ἢ ἐρώτω· ἐσσί,

Ἐι μὲν τις Θεός ἐσσι τοὶ ἄρανδ' ἐνερὺν ἔχουσι

Ἀρτέμιδι σε ἔγωγε Διὸς κέρη μεγάλοις

Ἐιδός τε, μέγεθός τε, φύν τ' ἀγχιστα εἶσθω.

Whom our *Spenser* has follow'd, *l. ii. can. 2.* when *Trompant*  
 meets with *Belphebré*,

Wherewith reviv'd, this Answer forth he threw,

O Goddes, (for such I thee take to be,)

For neither doth thy Face terrestrial shew,

Nor Voice found mortal. —————

Say, what gay Shepherd from *Idume's* Hight,  
 Bounding o'er Hills and Dales, directs his Flight,  
 Swift as the Mountain-*Roe*, to these our Plains,  
 To glad the Nymphs, and bless the happy Swains.  
 215. Sure 'tis an Angel, or some Heav'nly Guest,  
 Who in the Bloom of Youth and Beauty dress'd,  
 Shoots Glory all around, and fills the Sight  
 Of gazing Crouds with Wonder and Delight.

He comes, like some young Bridegroom from  
 his Room,  
 220. Sweet with ambrosial Scents, and rich Perfume :  
 Mercy and Love sit smiling in his Face,  
 And comely Gesture heightens ev'ry Grace :  
 Let ev'ry Grace your Admiration move,  
 'Till Admiration softens into Love.  
 225. Lo ! gentle Love is all around proclaim'd ;  
 The very Mountains are with Love inflam'd.

But see, his Robes distain'd with sanguine Red,  
 Like those who in the sparkling Wine-fat tread !  
 His

## A N N O T A T I O N S.

V. 219. *He comes, like some young Bridegroom*) Cantic. iii. 6.

V. 227. *But see, his Robes*) Isa. lxiii. 2.

His Face o'erwhelm'd with Heart-fore Grief appears,

230. And speaks his Sorrows in a Burst of Tears.

Who hath distain'd those Robes that shone more bright,

Than Innocence in all its native White ?

Where is that Form divine, that Beauty gone,

That shedding splendid Glories round the Throne,

235. Gladden'd the Synod of Inferior Gods ;

Those Heav'n born Souls, that fill the blest Abodes ?

Art thou that *Light* eternal, once more fair

Than rosy-finger'd Morn, or Morning-Star ?

Art

#### ANNOTATIONS.

V. 238. *Than rosy-finger'd Morn*)

—— *Roseo formosior astro,*  
O cæli jubar, O oriens, O Lucifer alme. ——

The Comparison of Youth and Beauty to the Morning Star is common with the Poets.

Thus *Virgil*, speaking of *Pallas*,

— *Ipse agmine Pallas*  
*In medio, chlamyde et pictis conspectus in armis ;*  
*Qualis ubi oceani perfusus Lucifer unda*  
*Quem Venus ante alios astrorum diligit ignes,*  
*Extulit os sacrum cælo, tenebrasque resolvit.*

*Pallas* himself advances in the Midst,  
Conspicuous in his Vest, and painted Arms ;  
As when the Star by *Venus* most belov'd,  
Bright *Lucifer*, just wash'd in Ocean's Waves,

Up

Art thou the Brightness of that orient Ray,  
 240. That crown'd the joyful World with new-born  
 Day ;

Whom Heav'n and Earth at their Creation sung,  
 And many a World with loud Applauses rung ;  
 The Sun and Moon their Maker's Praise confess'd,  
 And all the Elements their Joy express'd ;  
 245. Ev'ning and Morn alternate Honours paid,  
 With all the Stars, in living Flames array'd ;  
 Triumphant *Seraphs* in majestic Strains  
 Employ'd their Harps, and charm'd th' ethereal  
 Plains.

Oh ! how transform'd from that once glorious  
 Light !

250. How are thy Beauties veil'd with envious Night !  
 From

#### ANNOTATIONS.

Up raises in the Sky his sacred Head,  
 And dissipates the Shades. —

Dr. Trapp.

And *Homer* calls *Astyanax*,

— 'Αλὶγκιον ὀσείει καλῶ·

Whom each soft Charm, and early Grace adorn,  
 Fair as the new-born Star that gilds the Morn. *Pope.*

---

V. 249. Oh ! how transform'd)

Hei



From what dire Source does this sad Change arise,  
 That has eclips'd the Glory of the Skies ?  
 Is thy Face scorch'd with the Sun's sultry Beams ?  
 Or hast thou dy'd thy Robes in purple Streams ?

255. No : from thy unexampled Love to Man,  
 Thy early Sorrows with thy Life began :  
 Mysterious Love ! for Man, a weighty Load,  
 Bows down the Shoulders of a patient God ;  
 While from the Prefs soft healing Liquors flow,  
 260. To gladden with new Life the Sons of Woe.

What mean those livid Stripes ! that gory  
 Wound,  
 That stains with crimson Dye the blushing  
 Ground !  
 How are thy Hands and Feet with Iron torn !  
 Thy sacred Temples crown'd with pungent  
 Thorn !

265. And do I hear thy last forgiving Breath !  
 And see thee writhing in the Pangs of Death.

What

#### ANNOTATIONS.

*Hei mihi Lucifero quantum mutatus ab illo !*  
 From Virgil, *Æn.* ii 272.

*Hei mihi qualis erat ! quantum mutatus ab illo*  
*Heclore.* —————

What Man could have such cruel Pow'r, or why?  
That God himself must bleed, thirst, groan, and  
die.

See Nature's Pangs ! Rocks their Contexture  
break,

270. And in a Stream of Tears their Sorrow speak ;  
Earth to its Centre riv'd with dire Affright,  
Displays the darksome Realms of ancient Night :  
Nor can the Eye of Heav'n his Grief conceal,  
But weeps encurtain'd in a fable Veil.

275. O Grief

#### ANNOTATIONS.

V. 267. *What Man could have such cruel Pow'r* )

*Cui hominum hoc de te licuit scelus ?*

From *Virgil, Æn. vi. 501.*

*Quis tam crudeles optavit sumere pœnas !  
Cui tantum de te licuit ?*

Who had the Will or Pow'r on thee t' afflict  
Such cruel, barbarous Treatment ! ——— Dr. Trapp.

V. 273. *Nor can the Eye of Heav'n* )

*Nec potuit lachrymas sol dissimulare, serenam  
Cum ferrugineo faciem velavit amictu.*

So *Virgil, Georg. i. 467.*

*Sol caput obscurâ nitidum ferrugine textit,  
Impiaque æternam timuerunt Jacula noctem.*

In iron Clouds was hid the publick Light,  
And impious Mortals fear'd eternal Night.

275. O Grief ineffable ! didst thou supply,  
 The trembling Sinner's Place condemn'd to die ?  
 Didst thou most pure and spotless Lamb sustain  
 A sad Variety of poignant Pain ?  
 Didst thou, tho' free from the foul Stains of Sin,  
 280. (Human without, but all divine within)  
 Nail'd to the Cross, (most ignominious Death !)  
 In glowing Agonies resign thy Breath ?
- 'Twas Man that broke the Law : and soon his  
 Bliss  
 Swell'd to a Sea of endless Miseries ;  
 285. Devoid of Hope, we float upon the Waves,  
 And trembling view the Gape of loathsome  
 Graves ;  
 But thy dear Blood the gainful Loss restores,  
 Uplifts our gasping Souls from mortal Shores,  
 Whitens our crimson Stains, and marks the Way  
 290. To the glad Regions of eternal Day ;  
 We Health and Vigour from thy Stripes receive,  
 Joy from thy Grief, and in thy Death we live.

L

Tho<sup>t</sup>

- Tho' of a Virgin born, thou wert enshrin'd  
 In mortal Frame, to mortal Bounds confin'd,  
 295. Subject to restless Passions, rav'ning Pain,  
 Yet far remov'd from that infectious Stain,  
 Intail'd on Man, when first our Parent fell  
 An abject Slave to Sin, and Death, and Hell.  
 Still thy essential Glories stood confess'd,  
 300. In purest Actions, purest Thoughts express'd ;  
 For, over-shadow'd by the Holy Dove,  
 That warm'd her Breast with Joy, and Heav'nly  
 Love,  
 Thy *Mother Parent* was from Sin refin'd,  
 And hurtful Taint ; most blest of Womankind !  
 305. Thou art the Bird, that pours her vital Blood  
 From her goar'd Sides, to give her young ones  
 Food !  
 Thou art the Victim Lamb, that must atone,  
 At Life's Expence, for Vices not thy own.

So

## A N N O T A T I O N S.

V. 305. *Thou art the Bird*)*Tu Volucris facta illa.*—— The Pelican.

- So great the Toil, so infinite the Price,  
 310. To reinstate us in our native Bliss !  
 When curst *Satan*, most pernicious Guide,  
 Matchless in fraudulent Wiles, and lawless Pride,  
 Had drawn us down into a World of Woe,  
 And led us many Ages here below,  
 315. Sunk deep in Guilt, as those who with him fell,  
 Rebellious Host of Heav'n ! to lowest Hell.

Hail, Victor ! whose all-conqu'ring Spirit fled  
 Thro' the dark dismal Regions of the Dead.  
 Then was the Rebel-Chief thy Pris'ner made,  
 320. And from his Bands rose many a blessed Shade ;  
 Climbing the Skies, they join thy glorious Train,  
 And with new Honours crown'd, their Heav'n  
 regain.

Thou art the Lion, long foretold to spring  
 From *Judab's* Race, our Saviour, Lord and King.  
 325. Hail, Victor ! who hast eas'd our gnawing  
 Pains,  
 And freed us from the Dread of lasting Chains.

L 2

Thy

## A N N O T A T I O N S.

*P.* 323. *Thou art the Lion*) *Gen.* xlix. 9. *Rev.* v. 5.



- Thy Pow'r not only rais'd us from the Grave,  
 But made the grieved King himself thy Slave :  
 For thou wert subject in the Realms beneath  
 330. To the dire Terrors of insulting Death ;  
 When in the Earth thy Honours low were laid,  
 And all thy Beauties veil'd in dark'ning Shade ;  
 But soon triumphant to the Realms of Light,  
 More fair thou risest, more divinely bright.
335. So from his Fun'ral Bed the *Phoenix* springs,  
 Shakes from the Parent-Dust his tender Wings,  
 And seeks the glad *Arabian's* spicy Plain,  
 Himself the fairest of the feather'd Train,  
 That all around him swell their warbling Throats,  
 340. And pay their Homage in melodious Notes.

Thou

## A N N O T A T I O N S.

V. 339. *That all around him* )

*Circa illum volucres variae comitantur euntem,  
 Et vario indulgent cantu, plausuque sequuntur.*

I suppose our Author had here in his View those beautiful Lines  
 of *Lactantius de Phœnice*, v. 155.

*Contrahit in cœtum sese genus omne volantum,  
 Nec prædæ memor est ulla, nec ulla metus.  
 Alitum stipata choro volat illa per altum  
 Turbaque prosequitur munere læta pio.*

Now

Thou art the living Stone, that Men abus'd,  
 And *Jewish* Builders scornfully refus'd ;  
 That in the Rubbish long rejected stood,  
 Unpolish'd, unadorn'd, an uselefs Load ;  
 345. But now conspicuous in the Front displays  
 Consummate Beauty, and superior Grace :  
 Nor does the Fabric Beauty owe alone,  
 But all its Strength, to thee the Corner Stone.

And still in Man thy Deity resides,  
 350. Instructs with Wisdom, and with Prudence guides.  
 Safe in thy Presence, and Almighty Pow'r,  
 On these alone we trust, and fear no more ;  
 Tho' all around the Tumults of the Sea,  
 With hideous Roar expect the hopeful Prey :

L 3

355. Tho'

## A N N O T A T I O N S.

Now flock together the whole feather'd Kind,  
 And leave their Prey, and leave their Fears behind ;  
 The *Phoenix* in the Midst flies o'er the Plain,  
 Pleas'd with th' officious Homage of his joyful Train.

---

*V. 341. Thou art the living Stone )*

*Psal.* cxviii. 22. *Isa.* xxviii. 16. *Matth.* xxi. 42. *Mark* xii. 10.  
*Luke* xx. 17. *Acts* iv. 11. *Rom.* ix. 33. *1 Pet.* ii. 7.

355. Tho' down the Vessel sinks, yet still thine Arm  
 Arrests our Fate, and saves us from the Storm.  
 Thou art the Rock, whose solid Sides disdain  
 The threatning Forces of the boist'rous Main ;  
 Strong, and deep rooted in itself it braves
360. The feeble batt'rings of the surging Waves :  
 In Peace below the steady Vessel rides  
 Triumphant o'er the Rage of Winds and Tides ;  
 And fearless Sailors, long the cruel Sport  
 Of tossing Waves, enjoy the wish'd-for Port :
365. Founded on this, thy City stands secure,  
 And safe from circling Dangers shall endure,  
 Till distant Nations, prostrate to her Sway,  
 Shall hear her wholesome Precepts, and obey.

Thou

## A N N O T A T I O N S .

V. 357. *Thou art the Rock* )

*Tu pelagi velut in medio firmissima cautes,  
 Quam neque convellunt venti, neque fluctibus undæ.*

— Ἡὕτε πέτρα

Ἡλίβαλ'Θ, μεγάλη, πολὺς ἄλ'ος ἐγ'ς ἐῶσα,

Ἦτε μένει ληέων ἀνέμων λαιψῆρὰ κέλευθα,

Κύμαλά τε τερφέντα, τὰ τε προσερεύγεται αὐτήν.

Hom. Il. xv. v. 620.

So some tall Rock o'erhangs the hoary Main,  
 By Winds assail'd, by Billows beat in vain,  
 Unmov'd, it hears, above, the Tempest blow,  
 And sees the watry Mountains break below.

Pope.

Thou art our Guardian, best, and only Friend,  
370. Whom thou hast promis'd ever to defend :

By thee we all are cloath'd, and with the Bread  
Of this, and Life eternal, are we fed.

Thou art the tasteful Dew, that gently pours  
From the high Heav'ns in sweet all-pleasing  
Show'rs :

375. From thee a living Spring of Water rolls,  
That satiates with full Draughts our thirsty Souls,  
Again it plays up to the Realms above.  
And there delights the Sons of Peace and Love.

Strong as he is, Man all his Strength receives  
380. From thee his God, in whom he moves and lives.  
Thou art the mantling Vine, that spreads around  
Its wide-extended Arms, and shades the Ground ;  
We the luxuriant Branches gladly feel  
Thy spiritous Influence, and clustring swell.

L 4

385. In

# ANNOTATIONS.

*V.* 371. *And with the Bread* ) *John* vi. 32, &c.

*V.* 375. *From thee a living Spring* ) *Psal.* xxxvi. 9. *Jer.* ii. 13,  
vii. 13. *Rev.* vii. 17.

*V.* 381. *Thou art the mantling Vine* ) *John* xv. 1.

385. In thee, High Treasurer of Heav'n ador'd,  
 Are all its choicest Wealth, and Jewels stor'd :  
 From thee the Saints receive their starry Crowns,  
 Whom thou hast plac'd on everlasting Thrones ;  
 And ev'n on Man, on sinful Man, below
390. The Streams of thy exhaustless Bounty flow ;  
 Plenty each Year returns with loaded Horn,  
 And gainful Joys his House, his Fields adorn.

- Those glorious Beauties, that essential shone,  
 Reflective from the *Father* to the *Son*,
395. Before the Worlds were made, still shine in  
 thee,  
 Thou more than Image of the Deity.  
 For thy pure Essence never was depress'd,  
 Though wrapt in Flesh, the *God* stood all con-  
 fess'd.
- As thy first Threads of Life in Nature's Loom
400. Were never wrought, nor in the Virgin's Womb,  
 But from Eternity in Heav'n, tho' Earth  
 Still glories in the great Creator's Birth.  
 And while the Earth beholds thy mortal Frame,  
 In Heav'n thou dwell'st eternal, and the same ;
405. Still



405. Still with the *Father* one, tho' pleas'd to bear  
On Seas, on Land, a weighty Load of Care,  
(Such Care, as Mortals, busie, vain, persue)  
True thy divine, thy human Nature true.

Nor was the World deceiv'd when their Lord  
fell,

410. A Prey to Death, and the dire Sons of Hell.  
They pierc'd his Sides, and shed his vital Blood,  
But through the Man, they could not pierce the  
God.

Thy Heav'nly Nature, infinitely pure,  
" Dependant on, and in itself secure,

415. (Whence radiant Beams unutterably bright,  
Beat thick Confusion on our dazzled Sight,  
Still flying from our lab'ring Thoughts embrace,  
That pious still persue th' unequal Chace,)  
This, though it deigns to mix with mould'ring  
Clay,

420. And in the Shape of Man the *God* display,  
Divinely great o'er human Nature reigns,  
Nor gathers Spot, or Blush, from mortal Stains.

As

As the Sun's Rays, that searching ev'ry Pore,  
 Wade deep the Poison of some common Shoar,  
 425. Are still reflected in pure native Streams,  
 Nor suffer Taint from the infectious Steams ;  
 So from the Earth all pure thy Glories rise,  
 Again to bless the Regions of the Skies ;  
 Again thou fillest the Empyrean Throne,  
 430. Of *God Almighty* the *Almighty Son*.

Those mortal Parts that here receiv'd on  
 Earth  
 From the blest Virgin's Womb a wondrous Birth,  
 Sublime in Honour, subject now no more  
 To Passions, or to Death's tyrannic Pow'r,  
 435. Shine far above the Radiance of the Stars  
 And all the Beauties of the splendid Spheres,  
 And, with superior Light array'd, look down  
 On the faint Glimm'rings of the dazzled Sun.  
 The Soul that struggling in the Virgin's Womb,  
 440. Quicken'd the Clod of Earth to meet its Doom,  
 Now in its natal Heav'n new Honours gains,  
 And far above the Saints, and Host of Angels  
 reigns.

For

For Pow'r, that was, is, shall be, all is giv'n,  
To thee, most mighty Lord of Earth and  
Heav'n.

445. Thy *Father* thro' the vast Creation's Frame  
Hath spread abroad thy Name, thy wond'rous  
Name.

To this whate'er the curious Eye surveys,  
Or thoughtful Mind can reach, deep Rev'rence  
pays,

At this Heav'n trembles, and its Children bow ;  
450. At this, the guilty Sons of Earth below,  
And Hell itself with all its stubborn Brood,  
Of Fiends and Furies dire, confess *Thee God*.

The same, who (when the pleasing dreadful Hour  
Is come, that wearied Time shall be no more,  
455. And many Worlds, with this once glorious  
Frame,  
Swell to a Sea of universal Flame, )

Sent

#### AN NOT A T I O N S.

*V.* 446. *Hath spread abroad thy Name* ) *Isa.* xlv. 23. *Rom.*  
xiv. 11. *Philem.* ii. 10.

Sent from the Father, shall declare his Pow'r,  
 And all the Deeds of guilty Man explore ;  
 Adjudging some to Hell's dark dread Abyfs,  
 460. And crowning others with eternal Blifs.  
 Behold high riding on a flying Throne  
 Of Clouds embodied, comes the Judge the Son ;  
 Myriads of Angels in Array, complete  
 The pompous Scene, magnificently great :  
 465. The Christian Banner is display'd around,  
 And thousand Trumpets pour a thund'ring Sound.  
 From the four Winds the Sons of *Adam* come,  
 And forcibly obedient wait their Doom ;  
 Elate with Joy, or cowering with Despair,  
 470. They view thy great Advance, and crowd the  
 Bar :  
 But not the Quick alone (half dead with Fear)  
 The very Dead of Sea and Land appear ;  
 Who thousand Years had slept in Shades of  
 Night,  
 Shake off their Slumber, and awake to Light :

475. Bones,

#### ANNOTATIONS.

*V.* 461. *Behold high riding*) *Dan.* vii. 13, *Matth.* xxiv. 30.  
*xxvi.* 64. *Mark* xiii. 26. *xiv.* 62. *Rev.* i, 7.

475. Bones, Limbs, and scatter'd Fragments meet to  
frame

The perfect Man, who rises still the same :  
Nor dares an Atom lag behind ; they fly  
In Troops unnumber'd thro' the dusky Sky.

Then shall the Rebel-Chief essay once more  
480. To raise the Forces of his weaken'd Pow'r.  
He gives the mimic Signal : plays the God,  
And spreads his lying Banner all abroad.  
Till Justice red'ning thy avengeful Arm,  
Pours on his lofty Pride a thund'ring Storm ;  
485. Snarling he falls, condemn'd in Flames to lie,  
And ever writh in Death, but never die.

While thus united stand all human Race,  
And fill the Theatre of ample Space ;  
High in the midst enthron'd shalt thou command  
490. The parting Throng to fall on either Hand,  
And with the Smiles of Mercy shalt invite  
The joyful Sons of Virtue to the Right ;

As

## A N N O T A T I O N S .

*V. 489. High in the midst enthron'd*) *Exek. xxxiv. 17. Matth.*  
*xxv. 32.*



As some well-judging Master of the Plain,  
 From the rank Goats fecerns the woolly Train.  
 495. But to the Left the wicked shalt compel,  
 To Death devote, and worfe than Death, to Hell.

Heav'n now the Signal gives, and all around,  
 Convulsive Nature groans with hideous Sound :  
 Earth from its Hinges shall be torn, and all  
 500. The various Kingdoms into *Chaos* fall ;  
 The Stars diffolving from the fluicy Sky  
 Pour down, and Planets from their Orbits fly :  
 The sick'ning, forrowing, fable Sun shall hide  
 His iron Face, and look a mighty Void :  
 505. The Moon, divested of her borrow'd Light,  
 Shall sink confounded in the Gloom of Night ;  
 For ten-fold Darknefs shall the World invade,  
 And spread around one univerfal Shade.  
 Till mighty Thund'rings thro' the rolling Cloud  
 510. Break horrible, and shew the Hand of God,

Red

## A N N O T A T I O N S

V. 497. *Heav'n now the Signal gives*) *Isa.* xiii. 9. *Joel* ii.  
 31. iii. 15. *Ezek.* xxxii. 7. *Matth.* xxiv. 29. *Mark* xiii. 24.  
*Luke* xxi. 25.

Red with sharp Lightnings, that with Veng'ance  
hurl'd,

Cut thro' the fullen Dark, and fire the World :

Fountains and Rivers kindling, all conspire

To feed the boyling Seas with streamy Fire ;

715. Old *Ocean* roaring looks an horrid Glare,

And, big with Flames, Wings sweep the flash-  
ing Air ;

It spreads, it mounts, and runs thro' all the Sky,

Till Worlds on Worlds in smoky Ruins lie.

Then in the highest Heav'ns a glorious Sign

520. Of Joy and Peace shall eminently shine.

Behold the Tree, whose Fruit, and balmy Leaves,

Whole Nations heals, and Life eternal gives :

It shines, but ah ! too fierce for those to bear,

Who all appall'd with Guilt and black Despair,

525. Stand trembling on the Left, and hopeless wait

The dreadful Thunder of approaching Fate :

Now, now it strikes ; a Furnace deep and wide

Receives the Crew, in a sulphureous Tide

Of

#### ANNOTATIONS.

V. 521. *Behold the Tree*) Rev. xxii, 2.

Of never-dying Flames, there doom'd to feel  
 530. The Earnings of an ill-spent Life, eternal Hell.

But on the Right the firmly just and good,  
 (Their Sins effac'd in thy most precious Blood,)  
 See thro' the gloomy Clouds the dawning Day,  
 And more than Hopes in ev'ry Look display.  
 535. Now born aloft on Love's triumphant Wing,  
 They follow thee, their Victor, Judge, and King,  
 And reach the Mansions, God for them prepar'd,  
 E'er on high Pillars the vast World was rear'd.

All hail ! of *God Supreme* thou only *Son*,  
 With him Copartner of th' eternal Throne :  
 540. Thou *twice-begotten* Lord, from whom springs  
 Grace,  
 And fruitful Hopes, to glad all human Race.  
 Light of the World, from whom all Light began :  
 Kind Intercessor between *God* and Man :

Crown

## A N N O T A T I O N S.

V. 540. *Thou twice-begotten Lord* )

By *bis-genite*, or *twice begotten*, our Author means that *Jesus Christ* had a real Being and Existence in Heaven, being *begotten* from all Eternity of the Essence of the *Father*, before he was born into the World, begotten by the *Holy Ghost* of the *Virgin Mary*.

V. 544. *Kind Intercessor* ) 1 Tim. ii. 5. Heb. viii. 6. ix. 15.

Crown for our Heads, adorn'd with Gems and  
Gold:

545. Our Head, our Glory, Pow'r, and strongest  
Hold.

The King, who our victorious Army leads,  
Whom all the vanquish'd Brood of Devils dread,  
Thou Guardian Shepherd, Guide of all the  
Plain,

550. Thou safe Physician, Ease of all our Pain.

Thou Church, whose Basis in Earth's Centre lies,  
And rising Turrets penetrate the Skies,  
Whose stately Pillars stand for ever sure,  
In all the Storms of Fate or Time secure.

555. Thou Altar, by whose Steps we Heav'n ascend :  
Thou Priest to lead us to our Journey's End :

M

Thou

## A N N O T A T I O N S,

V. 549. *Thou Guardian Shepherd*) *Psal.* xxiii. 1. *Isa.* xl. 11.  
*Ezek.* xxxiv. 23. *John* x. 11. *Heb.* xiii. 20. 1 *Pet.* ii. 25.

V. 550. *Thou safe Physician*) *Matth.* ix. 11. *Mark* ii. 17. *Luke*  
iv. 23. v. 31.

V. 551. *Thou Church*) *Matth.* xvi. 18.

V. 555. *Thou Altar*) *Heb.* xiii. 10.

V. 556. *Thou Priest*) *Heb.* ii. 17. iii. 1. iv. 14. vi. 20. viii.  
1. ix. 11

Thou Golden Door, that op'ning wide displays  
 The inner Courts of Heav'n with radiant Blaze.  
 Thou Ship, in which thro' billowing Life we  
 steer;

560. Thou Haven, where we rest devoid of Fear;  
 Thou Law and Legislator, who alone  
 Hast made the deep mysterious Secrets known,  
 Which in the fatal Volume lay conceal'd  
 From all the Saints, with seven Signets seal'd.

565. When our repeated Sins call Veng'ance down,  
 And angry Flames array the Father's Throne,  
 When murm'ring Thunders gather as they roll,  
 And threaten Ruin to the guilty Soul;  
 Thy Goodness, *Lord*, before him prostrate falls,  
 570. And with Groans, Tears, and Pray'rs, for Mer-  
 cy calls,

When

# ANNOTATIONS.

V. 557. *Thou Golden Door*) *John* x. 7, 9. *Rev.* iv. 1.

V. 561. *Thou Law and Legislator*) *Isa.* xxxiii. 22. *Jam.* iv.  
 12.

V. 569. *Thy Goodness, Lord*) *Isa.* liii. 12. *Rom.* viii. 34. *Heb.*  
 vii. 25.



When Groans, and Tears, and Pray'rs of Mercy  
fail,

Thou shew'ft thy Hands ; thy wounded Hands  
prevail ;

Those Prints of boundless Love soon reconcile  
The angry God, and force a gracious Smile.

575. Thou on the Right of the *Almighty One*,  
Dost share the Glories of the radiant Throne,  
Still blessing this our Earth, and Heav'n above,  
With all the Fruits of joint perpetual *Love*.

As thy great *Father's* Love with active Rays

580. In and thro' thee most eminently plays.

This the seraphic Host, and Saints inspires,

With mutual Amity and pure Desires,

That make a Heav'n, and stands in Man con-  
fest,

When Saint-like Charity enflames his Breast.

585. This is ~~that~~ *Spirit*, whose eternal Pow'r,

The Seas, and Earth, and all the Heav'ns  
adore,

*One God essentially with the Supreme*  
*And Thee, thou most mysterious, glorious, Theme :*  
*Thou greatest, best, eternal, mighty Word,*  
390. ‘ *From Age to Age confest our Sov’reign Lord.*

*The End of the Second Hymn of VIDA,*  
*To G O D the S O N.*





*SPIRITUI SANCTO  
DEO OPT. MAX.*

The Third Hymn of M. HIERON. VIDA,  
To GOD the \*HOLY GHOST.

*An Deus in nobis ? Quid nos mortalibus oris  
Sevocat, O, nostrasque rapit super æthera mentes ?  
Non ea vis opis humanæ, non pectoris hujus, &c.*



WELLS there a God within us, who  
controuls

The daring Motions of our active Souls,  
When rapt on Wings of Fire, they tow'ring fly  
Above these lower Worlds, and claim the Sky ?

M 3

+ 5. Never

ANNOTATIONS.

\* It is presumed, that every one who professeth the Name of Christ from the first baptismal Institution, acknowledges that there is an *Holy Ghost* ; and the only Question consists in this, what that *Holy Ghost* is, in whose Name we are baptiz'd, and in whom, according to our Baptism, we profess in our Creed to believe ? Now, *Ghost*, or *Gast*, in the ancient *Saxon* Language, signifieth a Spirit, and in that Appellation of the *Spirit of God*, is his Nature principally express'd :

5. Never can human Pow'r, or Strength like mine,  
 Challenge an Act so glorious, so divine.  
 'Tis the Divinity, that is bestow'd  
 On Man, the sacred Temple of his God;  
 'Tis God himself, that to his Pleasure frames  
 10. Our passive Organs, and the Heart inflames.

By

## A N N O T A T I O N S .

express'd : And the Addition of *Holiness*, tho' it denote the intrinsic Sanctity essentially belonging to that Spirit, yet it likewise contains a derivative Notion, signifying an Emanation of that Holiness, and a Communication of the Effects thereof ; in which Communication, (says Bishop Pearson) consists his Office.

## V. 7. 'Tis the Divinity. )

*Intus agit Deus, et nostro se pectore versat.*

Ovid has confess'd this Truth, *Fast.* vi. 5.

*Est Deus in nobis : agitante calescimus illo.*

*Imperus hic sacra semina mentis habet.*

*Fas mihi præcipue vultus vidisse Deorum,*

*Vel quia sum Vates, vel quia sacra cano.*

A God within us dwells, whose Influence fires  
 Our passive Minds, and Heav'n-born Thoughts inspires,  
 O might I see the Gods ! while I rehearse  
 Their sacred Wonders in prophetic Verse.

## V. 8. On Man, the sacred Temple )

Bishop Pearson from hence deduceth a Proof of the Divinity of the *Holy Ghost* : The Inhabitation of the *Holy Ghost*, (says he) maketh a Temple, according to the Apostle, *1 Cor.* iii. 16. vi. 19. *2 Cor.* vi. 16.) But the Inhabitation of any created Person cannot make a Temple ; therefore the *Holy Ghost* is God.

By him the Soul inspir'd with Heav'nly Love,  
Fit to converse with kindred Souls above,  
Quits the dull Sphere of frail Mortality,  
And joins the Virtues of th' Empyrean Sky.

15. For all our holy, just, and pure Desires,  
Spring from this Fountain, are what this inspires.  
From this unspotted Sun flows living Light,  
That from our chearful Souls drives desp'rate Night.  
Inflam'd by this, we mount the blest Abode,  
20. Adopted Heirs of Heav'n, and Sons of God.

Oh ! wou'd this Light pour down in plenteous  
Streams,

- And pierce these murky Clouds with genial Beams !  
Wou'd it inflame my Heart with sacred Love,  
That perfect reigns among the Saints above !  
25. Oh ! thither let my Soul enraptur'd rise,  
And view the Glories of the radiant Skies !  
From what exhaustless Spring these Rivers flow,  
Of boundless Love to cheer the Sons of Woe !  
Or wou'd the Deity himself display,  
30. That I his genuine Beauties might survey.



He hears, he comes; behold a rushing Flood  
 Of blazy Lightning pours before the God !  
 My Soul has caught the Flame, celestial Fire  
 Wings my brisk Thought, and spirits my Desire.  
 35. I soar, methinks above the starry Sphere,  
 The Darknefs breaks, and dazling Scenes appear.

I see, ( O grant, *Thou Pow'r*, I may rehearse  
 Thy wond'rous Deity in sacred Verse ! )  
 I see the happy Mansions of the Blest,  
 40. Eternal Seats of Joy, and Peace, and Rest.

Where

## A N N O T A T I O N S .

V. 31. *He hears, he comes* )

*Fallor ? an ille ruit calor ? ecce mihi artubus ardor  
 Ingruit. —*

As this is a Strain of Poetic Enthusiasm, I shall quote some Lines from *Virgil*, which Dr. Trapp so justly admires, and which undoubtedly our Author had in his View; but for the Subject's sake, I compare them not together.

— *Cum virgo, poscere Fata  
 Tempus, ait, Deus, ecce, Deus, cui talia fanti  
 Ante fores subito non vultus, non color unus,  
 Non compræ mansere comæ; sed pectus anhelum, &c.*

He comes, behold the God ! the God ! she said,  
 (And shiv'ring at the sacred Entry staid)  
 Her Colour chang'd, her Face was not the same,  
 And hollow Groans from her deep Spirit came.  
 Her Hair stood up, convulsive Rage possess'd  
 Her trembling Limbs, and heav'd her lab'ring Breast.  
 Her staring Eyes with sparkling Fury rowl,  
 When all the God came rushing on her Soul. *Dryden.*

Where kindly shaded with a glimm'ring Cloud,  
The Beatific Majesty of God,  
Sitteth enthron'd in an Excess of Light  
That pains the dazzled Eye with exquisite Delight.

\*

45. And lo ! fast by fits the Almighty *Son*,  
Who with like Radiance crowns the glorious  
Throne,  
Joint Makers of the World's most beauteous  
Frame,  
The same in Wisdom, and in Pow'r the same.

But what new lovely Face, what sparkling Star  
50. Is that, which strikes my trembling Eyes from far ?  
Oh ! were I now all Eye, or Heav'n-born Soul,  
Fix'd here, that I might comprehend the whole !  
Say, what is that illumin'd Globe, that flies  
In circling Glories round the joyous Skies ?

55. Whence

#### ANNOTATIONS.

\* I have omitted four or five Lines, which our Author repeats from the foregoing Hymns, p. 49, 126, and which I have there endeavour'd to translate, but not so much to my Satisfaction, as to think they will bear a Repetition, nor is there any Want of them here to compleat the Sense.

55. Whence active Rays, and all-embracing Flames,  
Flash thick along the Heav'ns in golden Streams.  
With what strange Raptures has it fill'd my Breast  
With hasty Transports, thrilling Joys oppress'd!  
Will it all Fancy, and Illusion prove?
60. Or is not this the sunny Seat of Love?  
Where in a Point meet all the streamy Rays,  
That form this piercing, this oppressive Blaze?  
Yes; here are center'd ev'ry real Joy,  
And Sweets of purest Love, that never cloy;
65. Hence that inestimable Blessing, Grace,  
Without Cessation flows, and heav'nly Peace.

Or who is that *Third Person* of the Throne,  
That flowing from the *Father* and the *Son*,

Appears

#### ANNOTATIONS.

V. 67. Or *who is that Third Person* )

The Personality of the Holy Ghost is manifest from *John* xiv. 26. xv. 26. xvi. 7. *Acts* x. 19. xiii. 2. *Rom.* viii. 26. *1 Cor.* ii. 10. *Ephes.* iv. 30, &c. And as the Godhead was communicated from the *Father* to the *Son*, not from the *Son* unto the *Father*, and therefore there must be acknowledg'd a Priority of Order, by which the *Father* is First, and the *Son*, not the *Father*, Second; tho' since this was done from all Eternity, there can be no Priority of Time: And as the same Godhead was communicated by the *Father* and the *Son* unto the *Holy Ghost*, not by the *Holy Ghost* unto the *Father* or the *Son*; and since this was also done from all Eternity, and therefore can admit of no Priority in Reference of Time, yet that of Order must be here

Appears with equal Pow'r and Glory crown'd,  
 70. Yet scarce appears, such Lightnings flash around?  
 Sure 'tis the *God*, the *God* to whom I raise  
 My feeble Voice, and humbly strive to praise;

Who

ANNOTATIONS.

here observ'd; therefore the Spirit receiving the Godhead from the *Father*, who is the First, cannot be the First, receiving the same from the *Son*, cannot be the Second, but being from the First and the Second, must be of the Three the *Third*. See Bishop *Pearson*.

P. 68. *That flowing from the Father*)

The Procession of the *Holy Ghost* from the *Father* is expressly delivered in the Scriptures, *Jahn* xv. 26. and tho' it be not as expressly said that the *Holy Ghost* proceedeth from the *Son*, yet the Substance of the same Truth is virtually contained in *Matth.* x. 20. *Rom.* viii. 9. *1 Cor.* xi. 12. *Gal.* iv. 6. *Phil.* i. 19. *1 Pet.* i. 11.

V. 71. *Sure 'tis the God*)

*Hic Deus, hic (ni fallor) adest, —*

The *Socinians*, who deny the *Holy Ghost* to be a Person, affirm that the Spirit of God is in God, and is the eternal and omnipotent Power of God: And the *Macedonians*, who deny the *Holy Ghost* to be a divine and uncreated Person, acknowledge him to be a Person of an intellectual Nature subsisting: From our Adversaries therefore Bishop *Pearson* draws another Proof of the Deity of the *Holy Ghost*; because a Person subsisting of eternal and omnipotent Power must be *God*. But what need we any further Proof of a Truth so well attested and confirmed by the Holy Scriptures, *Exod.* xxxiv. 34 compared with *2 Cor.* iii. 17. *Acts* v. 3, &c.

He, to whom the divine Attributes belong, as certainly as they belong to God the *Father*, is truly and properly God; but the divine Attributes, such as are Omniscience, Omnipotency, Omnipresence, and the like, do as certainly belong to the *Holy Ghost*, as they do unto God the *Father*; therefore we are as much assur'd that the *Holy Ghost* is God. Again, He to whom are attributed those Works, which are proper unto God, by and for which God doth require us to acknowledge



Who feeds the Universe from Pole to Pole,

With vital Spirits, that pervade the whole !

75. Unborn, and uncreate ! Oh ! wond'rous Name !

Diffusive Breath of Life, wide-spreading Flame !

Immediate Off-spring of the mutual *Love*,

That reigns eternal in the Heav'ns above,

Between

#### ANNOTATIONS.

ledge and worship him as God, is properly and truly God ; but such Works are attributed often in the Scriptures to the Spirit of God, as the Acts of Creation, and Conservation of all Things, the Miracles wrought upon and by our blessed *Saviour*, the Works of Grace and Power wrought in the Hearts of true Believers, and the like ; therefore the *Holy Ghost*, or Spirit of God, is the true and living *God*,

---

V. 75. *Unborn, and uncreate* ! )

The *Holy Ghost* is the Spirit of God which is in God, and therefore is no created Person ; as that cannot be a created Person, which hath not a created Nature, and that cannot have, nor be a created Nature, which is in God.

V. 77. *Immediate Off-spring* )

—— *Mutuus ardor*

*Amorum communis amor.* ——

The best Being, and the best Understanding, must needs conceive the best Image of itself ; now in conceiving it begets it, and the Begotten by Nature is no less than the Begetter : Hence then we have the Subsistences of Father and Son. And since the Father in begetting his own Image cannot but love it naturally, and the Son cannot but as naturally love the *Father*, hence proceeds *mutual Love*, which, because it is natural, is no less in Being than the Begetter, and Begotten from whom it proceeds ; therefore the *Spirit* is *God*, and a third Subsistence in the divine Nature.



Between the *Father*, and his only *Son*,  
80. *Three Persons*, tho' distinct, yet *God* in *Essence One*.

All Creatures, that the common Blessing share,  
To be, or live, thy plattick Pow'r declare ;  
Imperial Man, who lords it all around,  
Beasts, Fishes, Fowls, and all that creep the  
Ground,

85. Numberless Insects ; Trees, and ev'ry Bed  
Of fragrant Flow'rs, that paint th' enamel'd  
Mead ;  
And lifeless Stones, and Ore, that buried deep  
In the all-bearing Earth's rich Bosom sleep,  
If not sustain'd by thee, to Ruin tend,  
90. And form'd from Nothing, wou'd in Nothing end.

Thou art that *Love*, whence num'rous Bless-  
ings flow  
From Heav'n's Almighty Lord on Man below :  
And thou the Love through which we Mortals  
raise  
Our ardent Minds to God in grateful Praise.

95. This

95. This fills the Universe with pure Desires,  
 And Gods and Men with *Charity* inspires :  
 This ev'ry pious Soul, still free, constrains  
 In ever-during, ever-pleasing Chains.  
 To blefs the State of Angels this is giv'n,  
 100. And Man by this anticipates his Heav'n :  
 Whence springs whate'er is good, or truly  
 great,  
 And all the Graces that on Virtue wait.

Thou Love ignipotent, thou Pow'r divine,  
 Breath of celestial Air, all Things are thine :

105. On

#### ANNOTATIONS.

V. 101. *Whence springs whate'er is good* )

*Hinc omnis pias, hinc omnis denique virtus.*

As what our Saviour did and suffer'd for us belong'd to that Office of a Redeemer, which he took upon him ; so whatsoever the *Holy Ghost* worketh in order to the same Salvation, may be look'd upon as belonging to his Office. Now therefore, because without Holiness we cannot see God, whose Eyes are pure, and because we are of ourselves in our natural State impure and unholy, and insufficient for these Things, without the Assistances of the *Holy Spirit*, we acknowledge the Office of the *Holy Spirit* to consist in the sanctifying of the Servants of God, in enabling them to walk in his Ways, to keep his Commandments, and make their Calling and Election sure. For the Fruit of the Spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance ; against such there is no Law, Gal. v. 22.

105. On all we find thy Deity impress'd,  
 Thou, Wisdom, Strength, and Pow'r of God  
 confess'd !  
 These spacious Worlds were in thy Balance  
 weigh'd,  
 When Heav'n's expansive Radiance was display'd,  
 And the self-center'd Earth, prodigious Mass !  
 110. Was trusted to the feeble Air's Embrace.  
 When on Creation-Day, assistant stood  
 The *Son* Almighty of Almighty God,  
 Thou too wast by, Eternal as thou art,  
 And in the Work still shines thy glorious Part.  
 115. Then didst thou fly on Lightnings all abroad,  
 And still the Rage of the tumultuous Flood ;  
 Purging the Waters with thy saving Breath,  
 From all Infection, and the Seeds of Death ;

That

ANNOTATIONS.

V. III. *When on Creation Day* )

———— Thou from the first  
 Wast present, and with mighty Wings out-spread,  
 Dove-like sat'st brooding on the vast Abyss,  
 And mad'st it pregnant. ——— *Milton.*

See Hymn to *God the Father*, ver. 373.

That future Man might wash his sinful Stain,  
 120. And freed from stinging Guilt, true Peace obtain.

By thee the Clouds of Ignorance were driv'n,  
 That Man might triumph in his View of  
 Heav'n.

His Heart, dilated with celestial Fires,  
 Swells rapt'rous, and to more than Man aspires :  
 125. Mindless of Earth, he travels through the  
 Skies,

And with the glowing Splendors feasts his Eyes.  
 And now he feels the struggling of the God,  
 ( That fills his heaving Breast, and fires his  
 Blood )

Nor knows Restraint, but painful Silence breaks,  
 130. And Truths sublime in worthy Accents speaks,  
 Embolden'd awful Secrets to explore,  
 That long in Heav'n's dark Volume slept before.  
 Hence were the mystic Oracles of old,  
 And strange Events from sacred *Tripods* told.

135. Hence

#### ANNOTATIONS.

V. 134. *And strange Events from sacred Tripods*)

*Hinc sacri Tripodes, hinc sancta oracula divum.*

The

135. Hence *Jewish* Prophets with melodious Strains,  
And solemn Numbers charm'd the neighb'ring  
Plains;  
And *Sibylls* were instructed to relate  
In lofty Verse the Mysteries of Fate.

N

By

ANNOTATIONS.

The *Tripod* was a Table, or Stool supported by three Feet, upon which the Priestesses of *Apollo* were wont to stand or sit when they pronounced the Oracles. But the whole Business of Oracles, (says Mr. *Stanyan*, in his Abstract of the *Grecian History*,) was of human Contrivance, an egregious Imposture founded upon Superstition, and carried on by Policy and Interest, till the brighter Oracles of the Holy Scriptures dispell'd those Mists of Error and Enthusiasm. I don't suppose therefore that our Author here Means those Instruments of the Devil, but speaking poetically, intends by *Tripodes*, and *oracula Divina*, all true and divine Prophecies, such as came not at any time by the Will of Man, but what holy Men of God spake as they were mov'd by the Holy Ghost, 2 Pet. i. 21.

V. 137. And *Sibylls* were instructed)

*Carminaque ediderunt diæ præsaga Sibyllæ.*

Undoubtedly there is some Ground for the known Story of these Prophetesses the *Sibylls*, whom we find mention'd in the very Infancy of Greece; tho' vast Heaps of Doggrel Greek have since been forg'd in Imitation of their Writings.

*M. Varro*, (quo nemo unquam doctior, ne apud Græcos quidem, vixit) *Sibyllinos libros ait non fuisse unius Sibyllæ, sed appellari uno nomine Sibyllinos, quod omnes fæminæ vates, Sibyllæ sunt a veteribus nuncupatæ; vel ab unius Delphidis nomine, vel a consiliis Deorum enuntiandis. Σιῦς enim Deos, non Θεὸς, et consilium non βελήν, sed βυλὴν appellabant Æolico genere sermonis; itaque Sibyllam dictam esse quasi Θεοβελήν. Ceterum Sibyllas decem numero fuisse, &c.*

*Lactan. l. i. c. 6.*



That future Man might wash his sinful Stain,  
 120. And freed from stinging Guilt, true Peace obtain.

By thee the Clouds of Ignorance were driv'n,  
 That Man might triumph in his View of  
 Heav'n.

His Heart, dilated with celestial Fires,  
 Swells rapt'rous, and to more than Man aspires :  
 125. Mindless of Earth, he travels through the  
 Skies,

And with the glowing Splendors feasts his Eyes.  
 And now he feels the struggling of the God,  
 ( That fills his heaving Breast, and fires his  
 Blood )

Nor knows Restraint, but painful Silence breaks,  
 130. And Truths sublime in worthy Accents speaks,  
 Embolden'd awful Secrets to explore,  
 That long in Heav'ns dark Volume slept before.  
 Hence were the mystic Oracles of old,  
 And strange Events from sacred *Tripods* told.

135. Hence

#### ANNOTATIONS.

V. 134. *And strange Events from sacred Tripods* )

*Hinc sacri Tripodes, hinc sancta oracula divum.*

The

135. Hence *Jewish* Prophets with melodious Strains,  
And solemn Numbers charm'd the neighb'ring  
Plains;  
And *Sibylls* were instructed to relate  
In lofty Verse the Mysteries of Fate.

N

By

ANNOTATIONS.

The *Tripod* was a Table, or Stool supported by three Feet, upon which the Priestesses of *Apollo* were wont to stand or sit when they pronounced the Oracles. But the whole Business of Oracles, (says Mr. *Stanyan*, in his Abstract of the *Grecian History*,) was of human Contrivance, an egregious Imposture founded upon Superstition, and carried on by Policy and Interest, till the brighter Oracles of the Holy Scriptures dispell'd those Mists of Error and Enthusiasm. I don't suppose therefore that our Author here Means those Instruments of the Devil, but speaking poetically, intends by *Tripodes*, and *oracula Divina*, all true and divine Prophecies, such as came not at any time by the Will of Man, but what holy Men of God spake as they were mov'd by the Holy Ghost, 2 Pet. i. 21.

V. 137. And *Sibylls* were instructed)

*Carminaque ediderunt diæ præfaga Sibyllæ.*

Undoubtedly there is some Ground for the known Story of these Prophetesses the *Sibylls*, whom we find mention'd in the very Infancy of Greece; tho' vast Heaps of Doggrel Greek have since been forg'd in Imitation of their Writings.

*M. Varro*, (quo nemo unquam doctior, ne apud Græcos quidem, vixit) *Sibyllinos libros* ait non fuisse unius *Sibyllæ*, sed appellari uno nomine *Sibyllinos*, quod omnes fæminæ vates, *Sibyllæ* sunt a veteribus nuncupata; vel ab unius *Delphidis* nomine, vel a consiliis Deorum enuntiandis. *Σύες* enim Deos, non *Θεές*, et consilium non *βελήν*, sed *βουλήν* appellabant *Æolico* genere sermonis; itaque *Sibyllam* dictam esse quasi *Θεοβελήν*. Ceterum *Sibyllas* decem numero fuisse, &c.

*Lactan.* l. ii. c. 6.

By thee, most Holy Pow'r, inspir'd and taught,  
 140. Man shines in all the Dignity of Thought ;  
 Tames the wild Passions of his savage Heart,  
 And bends his Nature to the Rules of Art.  
 To thee the Charms of Eloquence belong,  
 And all the melting Music of the Tongue,  
 145. When with deserv'd Success he pleads a Cause,  
 Or for his Country's Good forms wholesome Laws.

That under Convoy of a gracious Guide,  
 Mortals on harness'd Clouds aloft should ride,

And

#### ANNOTATIONS.

V. 139. *By thee, most Holy Pow'r,*)

We may observe by the Way, that much the same Power which *Vida* here attributes to the *Holy Ghost*, was given by the Heathen Poets to *Apollo*, the God of Divination.

Τέχνη δ' ἀμφιλαφὴς ἔτις τόσον ὅσον Ἀπόλλων.  
 ΚῆνΘ' οἷσευτὴν ἔλαχ' ἀνέρα, κῆνΘ' ἀνιδόν  
 Φόιβῳ γὰρ καὶ τόξον ἐπιτρέπεται καὶ ἀοιδή·  
 Κεῖνε καὶ θρηαὶ καὶ Μάντιες ἐκ δένυ Φόιβου  
 Ἰητρεὶ δὲ δάσιν ἀνάβλησιν θανάτοιο.

Callim. Hymn. ad Apoll.

To thee, great *Phæbus*, various Arts belong,  
 To wing the Dart, and guide the Poets Song ;  
 Th' enlighten'd Prophet feels thy Flames divine,  
 And all the dark Events of Lots are thine.  
 By *Phæbus* taught, the Sage prolongs our Breath,  
 And in its Flight suspends the Dart of Death.

*Pitt.*

And change these dull and sorrowful Abodes,  
150. For Heav'nly Glories and be mix'd with Gods,  
Thy Pleasure wills: for Heav'n is barr'd to none,  
By adverse Fates, or Fortune's fancied Frown:

N 2

Nor

ANNOTATIONS.

N. 151. For Heav'n is barr'd to none )

*Nec quisquam sanctis excluditur ætheris oris,  
Aut Fato adverso, aut alicujus numinis ira,  
Deditus æternis mundi ante exordia pœnis.*

I think our Author in these Lines justly denies any *absolute Predestination*, and that 'tis absurd and impious to argue, as some do, that our Actions are indifferent, and be our Behaviour what it will, we shall be sav'd or damn'd according to the determinate Counsel of God. For God has undoubtedly left us to our own Freedom of Choice, (see Page 68.) and to convince us of his Impartiality, has declar'd that he hath no Respect of Persons, but rewards or punishes all Men, not according to his own Pleasure, but according to their Deserts; and that in every Nation, he that fears him, and works Righteousness, is accepted of him, Acts x. 25. Deut. xxx. 19. Job xxii. 2. xxxv. 6. Ezek. xviii. 4. xxxiii. 11. Hosea xi. 8. And tho' Original Sin, that spiritual Leprosie handed down from Adam to the whole Mass of Mankind by an hereditary infectious Generation, subjects all Men to the Displeasure of the Almighty, and is ready to sink us in the Gulph of eternal Misery; yet being assur'd that the Grace of God is sufficient for all Men, 2 Cor. iii. 5. xii. 9. And that He will have all Men to be sav'd, 1 Tim. ii. 4. and that all Men shall be saved through Christ, Rom. v. 9, &c. unless they have wilfully trodden under Foot the Son of God, and done Despite unto the Spirit of Grace, Heb. x. 29. we may conclude, that our Destruction (which God avert) is as entirely due to ourselves, as if we were out of God's Power, and absolutely in the Hand of our own Counsel, Ephes. i. 5, compar'd with 1 Cor. ix. 27.

Freely they stand, who stand, and fall, who fall.

Milton, iii. 102.

And Adam considering his own Fall, and the wretched happy Effects attending it, thus breaks forth:

O Goodness



Nor was Man doom'd, before the Gift of Breath,  
To the sad Tortures of eternal Death.

155. When first on this World's Threshhold we appear,

And pierce with tender Cries th' invading Air,  
Wailing by Instinct the destructive Fate,  
That drave our Parents from their blisful State,

(Whose

#### ANNOTATIONS.

O Goodness infinite ! Goodness immense !  
That all this Good of Evil shall produce,  
And Evil turn to Good ! Doubtful I stand  
Whether I should repent me now of Sin  
By me done, and occasion'd : or rejoice  
Much more, that much more Good thereof shall spring ;  
To God more Glory, more Good-will to Men  
From God, and over Wrath shall Grace abound.

Mils. xii. 470.

V. 155. *When first on this World's Threshhold* )

——— *Ut servis projectus ab undis  
Navita, nudus humi jacet infans, indigus omni  
Vitali auxilio, cum primum in luminis oras  
Nixibus ex alvo matris natura profudit,  
Vagituque locum lugubri complet.* ———

Lucret. l. v.

When, like a Sailor, by the Tempest hurl'd  
Ashore, the Babe is shipwreck'd on the World,  
Naked he lies, and ready to expire,  
Helpless of all, that human Wants require.  
Strait with foreboding Cries he fills the Room,  
Too sure Presages of his future Doom.

Creech.



the *HOLY GHOST.* 181

(Whose Guilt sunk all Mankind beneath a Load  
160. Of fiery Veng'ance from an angry God, )

Our wounded Eye flies the unpractis'd Light,  
And shameful seeks the Covert of the Night :  
Long groveling thus we lie, devoid of Hope,  
Our sad Heart sickens, and our Senses droop,  
165. Condemn'd to Death, and after Death to dwell,  
For Vices not our own, in agonizing Hell.  
So far the Poyson of that Guilt is spread,  
It grieves us Living, and torments us dead.

But soon as thy Divinity inspires,  
170. And warms our panting Souls with all its Fires,  
Kindly admonish'd, we essay to rise,  
And view the Glories of the starry Skies ;  
We own the Lord of Lords, and King of  
Kings,  
Whom Earth adores, and Heav'n his Praises  
sings.  
175. Prostrate before his Majesty we fall,  
And with strong Pray'rs and Tears for Mercy  
call ;

Nor only mourn, and pray, but vow to leave  
The Paths of Sin, and thee our God receive.

- Embolden'd by thy Presence more and more,  
180. We now those awful Mysteries explore  
Of Holy Writ, and chearfully fulfil  
The wholsome Precepts of our Father's Will.  
And lest some sad Remembrance should annoy  
The saliant Transports of our growing Joy,  
185. Purg'd by thy healing Streams our Sorrow flies,  
And lost for ever in Oblivion lies.  
Our Hearts and Minds renew'd, we spurn the  
Earth,  
And spring to Heav'n, as at a second Birth ;  
Wrapt in Sincerity, and heav'nly Love,  
190. Worthy the Converse of the Saints above.

Such

#### ANNOTATIONS.

V. 179. *Embolden'd by thy Presence*)

Since by Nature we are totally void of all saving Truth, and under an Impossibility of knowing the Will of God, because as *no Man knoweth the Things of a Man save the Spirit of Man which is in him, even so none knoweth the Things of God, but the Spirit of God*, 1 Cor. ii. 10. Therefore this *Spirit searcheth all Things, yea, even the deep Things of God*, and revealeth them unto the Sons of Men ; so that thereby the Darkness of their Understanding is expelled, and they are enlighten'd with the Knowledge of God.

Bp. Pearson.

Such are the Blessings, such the Gift of Heav'n,  
 That God to undeserving Man hath giv'n.  
 For though at faint-like Piety we aim,  
 Vain is our Plea, nor truly just our Claim.  
 195. But *God* in Mercy views the purple Tide,  
 Dread Sight ! that gushes from the gory side  
 Of his Almighty *Son* ; whose wounded Veins  
 Pour out this Stream to wash away our Stains.  
 Hence springs our Hope : New Joy his Sorrows  
 give,  
 200. His Sicknefs, Health, and in his Death we live.

Still left some Spot of ancient Sin remain,  
 Thou bid'st us dip, and be for ever clean ;  
 We, in those living Waters, sacred made  
 By thy Almighty Presence, dip the Head ;

N 4

205. And

*V. 203. We, in those living Waters )*

*Sponte caput sacris de more immergimus undis,  
 Præfenti quas illustras tu numine præfens.*

I understand by these Lines only the *Sacrament of Baptism*, which, from the Authority of the Writings of the New Testament, containing the Command of Christ, and the Practice of his Apostles, and from universal Usage of the Christian Church ever since, we look upon to be a *sacred Ordinance, Rite, and Ceremony, instituted by Christ, wherein by the Administration of Water on the Person baptized, in the Name of the Father, &c. that Person is admitted to Christianity,*

205. And, wond'rous Change ! blest be thy saving  
Pow'r,

White as the Snow we rise, to blush no more.

Our

#### ANNOTATIONS.

*Christianity, receives the Remission of original and actual Sin, and has a Right and Title, upon his Perseverance in the Grace of his Baptism, to all the Blessings, Advantages, and Promises of the Gospel. This then is Baptism. And if in Compliance to my Author I have used the Word dip, yet, I intend by no Means to exclude the customary Way of pouring on, or sprinkling of Water, which seems much properer than dipping or Immersion; as the Word (βαπτίζω) to be baptized, does not always signify the washing of the whole Body, either in the Writings of the Jews, or in the New Testament, but the sprinkling and washing some Part of it only; which likewise best answers and agrees with the Baptizing unto Moses, 1 Cor. x. 2. with the Prophecies, Promises, Types, and Figures of the inward baptizing with the Spirit, 1 Pet. iii. 21. and with the Circumstances of Place and Time of Baptizing, recorded in the Acts of the Apostles,*

The outward Sign however, or the Thing used in Baptism, must be Water, and Water only: Wherefore Pope Stephen II. declar'd the Baptism of an Infant null, which was administred with Wine, for Want of Water; and when an Archbishop of Norway asked Pope Gregory IX. his Opinion of Baptism administred with Beer, he declar'd it to be null: What then must we think of the Baptism of a certain Jew, who being in a dry Wilderness, was baptized with Sand?

And 'tis observable, that a mysterious Purgation by Water, has been held from all Antiquity.

Θάλασσα κλύζει πάντα τ' ἀνθρώπων κακά.

*The Sea (says Euripides,) can expiate all mortal Ills.*

And Callimachus represents Latona begging of the River-God Pe-neus, that she may wash her Children Apollo and Diana in his Streams, — Hymn. in Del. v. 110. So Rhea when she had brought forth Jupiter,

— Χρόα παιδεύνασα,

Ὠνά, τῶν σπείρωσι. — Hymn. ad Jov. v. 33.

— Amid



# the *HOLY GHOST.* 185

Our Souls refin'd, soon as thy Grace they feel,  
Glow, shine, and sparkle, as the polish'd Steel.  
From this deep-founded Root we tow'ring rise

210. With active Zeal, and shoot into the Skies :

And with unwear'd Diligence we strive,  
And ardent Minds, till joyous we arrive  
At the long-wish'd-for Mansions of the Blest,  
Those Seats of guiltless Pleasure, Peace, and  
Rest.

215. So noble the Reward, the Prize so great,  
That on our small, but pious Labours wait !

Yet

## ANNOTATIONS.

— Amid the Flood

She plung'd the reeking Babe, and bath'd the God.

But whoever thinks from hence, that the Application of Water to any other pious Use, than that of Baptism, necessary, let me remind him of what Lactantius says of the old Romans, *Se piè sacrificasse opinantur, si cutem laverint ; tanquam libidines intra pectus inclusas ulli amnes abluant, aut ulla maria purificent. Quanto satius est mentem potius eluere, quæ malis cupiditatibus sordidatur ; et uno virtutis ac fidei lavacro universa vitia depellere ? Quod qui fecerit, quamlibet inquinatum ac sordidum corpus gerat, satis purus est, l. v. c. 20.* And no better has one of their own Poets treated them, saying,

*Ab nimium faciles, qui tristia crimina cædis*

*Flumineâ tolli posse putatis aquâ. Ovid. Fast. ii. 45.*

Poor easy Fools ; to think the guiltless Flood  
Can wash from murd'rous Hands the Stain of Blood ;



Yet still to thee be all the Honour paid ;  
 For ev'ry Thought, or Deed demands thine  
 Aid.

Nor are our best Endeavours worthy found,  
 220. If not with thy peculiar Blessing crown'd.  
*Thou Sacred Pow'r*, thy Will and Influence,  
 (Since human Merit is a vain Pretence,)  
 Clears the Avenues of the dark'ned Soul,  
 And chearful Light breaks in upon the whole.

225. To thee Man all his boasted Vigour owes ;  
 From thee his ev'ry God-like Action flows :  
 Nor only this : but thy glad Prefence deigns  
 To bless with hidden Virtues all his Pains.

As

## A N N O T A T I O N S.

V. 218. *For ev'ry Thought, or Deed*

*Te sine nil tamen audemus, nil possumus ipsi.*

What Man is he, that boasts of fleshly Might,  
 And vain Assurance of Mortality ?

Which all so soon as it doth come to Sight,

Against spiritual Foes, yields by and by,

Or from the Field most cowardly doth fly.

Nor let the Man ascribe it to his Skill,

That thorough Grace hath gained Victory.

If any Strength we have, it is to Ill,

But all the Good is God's, the Pow'r, and eke the Will.

*Spenser, l. i. can. 10.*

*For it is God (says St. Paul, Phil. ii. 13.) which worketh in us, both to will and to do of his good Pleasure : And he is able to do exceeding abundantly above all that we can ask or think, according to the Power that worketh in us, Ephes. iii. 20.*

# the HOLY GHOST. 187

As fragrant Flow'rs, and Trees, without Supply  
330. Of fat'ning Moisture, sicken, fade, and die ;

So

## ANNOTATIONS.

V. 229. *As fragrant Flow'rs* )

This Thought is prettily express'd by one *M. Anton. Flaminius.*

*Comparat Animam suam Flori.*

*Ut flos tenellus in sinu  
Telluris almae lucidam  
Formosus explicat comam,  
Si ros et imber educat  
Illum : tenella mens mea  
Sic floret, almi Spiritus  
Dum rore dulci pascitur.  
Hoc illa si caret, statim  
Languescit, ut flos arida  
Tellure natus, eum nisi  
Et ros et imber educat.*

## The COMPARISON.

### I.

Lo ! as the tender Flow'r,  
On Earth's soft Bosom laid,  
Refresh'd with balmy Dew,  
Unfolds its beauteous Head ;

### II.

So flourisheth my Soul,  
Of vig'rous Joy possess'd,  
When with thy Dew of Heav'n,  
Thou Holy Spirit, blest.

### III.

But as the fading Flow'r  
Lies lifeless on the Plain,  
When robb'd of a Supply  
Of Dew, or genial Rain ;

IV. So

So should we faint, and all our Labours prove  
Fruitless and vain without thy saving Love.

A thousand Deaths in various Shapes appear,  
That threat'ning shake our guilty Souls with Fear,  
235. And that invet'rate ever-envious Foe,  
Ready to plunge us in eternal Woe,

Prowls

#### ANNOTATIONS.

##### IV.

So droops my sorrowing Soul,  
And discontented lies;  
Without thy saving Aid,  
It sickens, faints, and dies.

##### V. 233. *A Thousand Deaths*.)

*Mille animis sese obijciunt discrimina nostris,  
Mille nocent pestes, occultusque imminet hostis  
Semper.* —————

Criminator ille invidens operibus Dei, omnes fallacias, et calliditates suas ad decipiendum hominem intendit, ut ei adimeret immortalitatem.

*Lactan. l. ii. c. 12.*

*The Devil, (says Lactantius) ever envying the Works of God, tries all his Wiles and Stratagems to deceive Man, and deprive him of immortal Happiness. According to the Apostle; Our Adversary the Devil, like a roaring Lion, journeys up and down, seeking whom he may devour, 1 Pet. v. 8.*

Impendent Death, and Guilt that threatens Hell,  
Are dreadful Guests, which here with Mortals dwell;  
And a vex'd Conscience, mingling with their Joy  
Thoughts of Despair, does their whole Life annoy:  
But Love appearing, all those Terrors fly,  
We live contented, and contented die.

*Waller.*

- Prowls about all our Paths, about our Beds,  
 And mighty' in Wiles, as many Nets he spreads  
 As Sin has Forms : Oh ! how shall we escape ?  
 240. Or who shall save us from his greedy Gape ?  
 But let this guileful, nightly-working Fiend,  
 Summon his active Demons to attend,  
 And ev'ry Wile, and ev'ry Art employ,  
 Far as he is commission'd to destroy ;  
 245. He, nor his Phantom Nations can unbind  
 Th' eternal Strictures of a virtuous Mind.  
 For thy superior Pow'r with dazzling Light,  
 Drives the Assailants to the Shades of Night :

The

ANNOTATIONS.

V. 239. *Oh ! how shall we escape ?* )

—— *Quis enim queat hos evadere casses ?*

O wretched Man that I am ! who shall deliver me from the Bo-  
 dy of this Death ? Rom. vii. 24.

V. 248. *Drives the Assailants* )

If we may believe the Devil, that himself and all his infernal Crew  
 are still under the Command of the *true and living God*, and sub-  
 ject to eternal Punishment, we have his own Confession for it, or  
*Apollo* speaks thus for him :

Δάμονες οἱ πανταῖς περὶ χθόνα καὶ περὶ πόντον,  
 Ἀνδρατος ἀδμαντίας ὑπαι μέγιστος Θεός.

We Devils, journeying over Sea, and Land,  
 Still feel the Scourge of God, and own his dread Command.



The Soul long weary'd with the doubtful Strife,  
250. Acknowledges the God, and springs to Life.

Nor

## A N N O T A T I O N S.

V. 249. *The Soul long weary'd* )

*Affulges, retegisque dolos, atque irrita frangis  
Tentamenta, tuoque magis nos numine firmas.*

Consulting the Holy Scriptures, and reflecting upon our own Insufficiency, and the great Danger we are continually in, from the Strength and Subtily of the Devil, and his wicked Emissaries, we cannot but acknowledge the necessary Assistance of our gracious God, and the helpful Ministry of his Angels.

\*Οἱ μὲν Δαίμονες εἰσι Διὸς μεγάλε διαβλάς,  
\*Ἐσθλοὶ, ἐπιχθόνιοι, φύλακες θνητῶν ἀνθρώπων.  
Hesiod. op. et dieb. l. i. v. 122.

Wherefore says our excellent old Poet *Spenser*:

## I.

And is there Care in Heav'n ? And is there Love  
In Heav'nly Spirits to these Creatures base,  
That may Compassion of their Evils move ?  
There is : Else much more wretched were the Case  
Of Men, than Beasts ! But oh ! th' exceeding Grace  
Of Highest God ! that loves his Creatures so,  
And all his Works with Mercy doth embrace,  
That blessed Angels he sends to and fro,  
To serve to wicked Man, to serve his wicked Foe.

## II.

How oft do they their Silver Bowers leave,  
To come to succour us, that Succour want ?  
How oft do they, with golden Pinions cleave  
The flitting Skies, like flying Pursuivant,  
Against foul Fiends to aid us militant ?  
They for us fight, they watch and daily ward,  
And their bright Squadrons round about us plant,  
And all for Love, and nothing for Reward :  
Oh why shou'd Heav'nly God to Man have such Regard !

*lib. ii. cant. 8.*



# the *HOLY GHOST.* 191

- Nor partial is thy Love ; for all Men share  
 Thy copious Bounty and indulgent Care ;  
 Diffus'd thro' all the World it stands confest,  
 Exerting various Charms for ev'ry Breast.
255. And who so blind, so deaf, he will not see,  
 Thy glaring Beauties, nor thy Voice obey,  
 Ev'n when in double Lustre those appear,  
 And this pours kindly whispers in his Ear ?  
 Wretch that he is, to scorn the Pow'rs above,
260. And slight the blissful Sweets of proffer'd Love !  
 But the more greedy we suck in thy Voice,  
 The more enlarg'd our Souls, refin'd our Joys :  
 For ever happy in thy boundless Grace,  
 Till obstinate we break from thy Embrace ;
265. Plunging we know not into what Abyss  
 Of dreadful Torments, endless Miseries.

For soon as the Apostate Mind rebels,  
 And, tainted with Sin's deadly Poyson, swells,

And

## ANNOTATIONS.

*V. 267. For soon as the Apostate Mind )*

Wherefore St. Paul bids us neither to grieve, nor quench the Holy Spirit, lest it should utterly forsake us, and give us up to a reprobate Mind, being alienated from the Life of God, Ephes. iv. 30. 1 Thes. v. 19. And the Light of Nature could direct Seneca to this Doctrine

And to and fro with lawless Fury driv'n,  
 270. Mocks the dread Thunders of the God of  
 Heav'n ;

Strait from the ruinous House thy sacred Pow'r  
 Indignant flies, assistant now no more.

The Wretch soon knows thy Influence with-  
 drawn,

And his Death-ending Journey hastens on.

275. In

#### AN NOT A T I O N S

Doctrine in a very remarkable Passage among his Epistles. *Sacer in-est in nobis Spiritus, bonorum malorumque custos et observator, et quemadmodum nos illum tractamus, ita et ille nos.* There is a Holy Spirit (says he) residing in us, who watches and observes both good and evil Men, and will treat us after the same Manner that we treat him.

---

#### V. 273. *The Wretch soon knows thy Influence* )

Many Instances of this we find in Holy Writ : The first that offers is *Sampson*, who the more familiar he grew with his Mistress, the more a Stranger he grew to his God, and God to him ; whereby he lost all those spiritual Gifts and Graces with which God had endow'd him as a Governour and Judge of his People : And tho' at last upon his Repentance the Lord was pleas'd to restore to him his spiritual Loss, yet in the mean time he smarted sufficiently. His Enemies took him, and used him cruelly, they put out his Eyes, bound him in Chains, and made him grind in a Mill. He was the same Man indeed as to outward Appearance as before, but God having withdrawn his *Holy Spirit*, how weak, how abject, how miserable was his Condition, lower than that of the vilest Slave ! So, among many other Examples, *David*, (presuming upon God's Mercy, and the Unchangeableness of his State, and being opinionated perhaps that he should soon and easily recover himself by Repentance) took the Liberty for once to indulge his deprav'd Fancy, and to venture upon that which he knew in his own Conscience to be a crying Sin :

275. In his Hell-harden'd Heart strange Passions roll,  
 And growing Sins untune the stormy Soul ;  
 Till he who late on God his Thoughts employ'd,  
 And a sweet visionary Heav'n enjoy'd,  
 Now lies inglorious, grov'ling on the Ground,  
 280. Befet with Clouds, and Darknefs all around.

As some young Hero priding in his Shield,  
 And flaming Arms, that sun the dazzled Field,  
 When swol'n with flatt'ring Hopes he mounts his  
 Steed,  
 And in the Van spurs on with furious Speed,  
 285. If Chance some Weapon with unerring Art,  
 Sent from the Foe transfix his glowing Heart,

O

Con-

ANNOTATIONS.

Sin : And what follow'd, but dreadful Apprehensions of losing for ever those spiritual Gifts and Graces, by which alone he was capable of discharging his Duty in this Life, and attaining everlasting Happiness in the next. His Comfort in God's Favour was now gone, continual Doubts and Horrors assaulted his Soul, so that he could not pray with that Chearfulness he was wont, nor reflect with usual Satisfaction on his past Deeds ; and the People of God began to look upon him as an Hypocrite, and to deride and mock at him : Besides, he could not but remember, how it had fared with *Saul*, when the *Lord* had forsook him ; what mad and furious Passions he was subject to, and how unprosperously went his Affairs of State, till being his own Executioner, he lost both his Life and Kingdom with Disgrace ; before it was too late therefore *David* passionately breaks out with that most important Prayer, *O Lord, I beseech thee, take not thy Holy Spirit from me*, Psal. li. 11.

Confounded falls, and gasping out his Breath,  
Sinks untriumphant in the Shade of Death.

And, who now lovely bloom'd with martial  
Grace,

290. Darting Delight and Terror from his Face,  
The fairest, bravest Youth, now ghastly lies,  
And with unwholsome Odours taints the Skies:  
So glows the Soul, and shines divinely bright,  
That from thy Presence draws its living Light.

295. But all its Beauty, all its Praise expires,  
Soon as are quench'd thine animating Fires.

Thus he, who once majestically gay,  
With radiant Glories fill'd the Chrystal Way,  
Hight *Lucifer*, that Rebel-Chief, by Thunders  
driv'n

300. From the Almighty's envy'd Throne of Heav'n,

To

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V. 299. *Hight Lucifer, that Rebel-Chief*)

Concerning his Fall, see Hymn to the *Father*, v. 935. Though after his Fall, he was still ambitious of retaining that Honour and Credit amongst Men on Earth, which he had lost in Heaven; for being ask'd by what Titles he would be worshipped, he answer'd,

Πάνσοφε, παντοδίδακτ', ἐνολόιςσοφε κέκλυθι Δαῖμον.

Hear us, thou Dæmon, who art omnipresent,  
All-wise, all-learned. —

And

the *HOLY GHOST.* 195

To bottomless Perdition, mourns his Doom,  
 Sleepless in Hell's impenetrable Gloom.  
 And he, once happy, whom *God's only Son*  
 Join'd with the Twelve to crown his Heav'nly  
 Throne,

505. Was hurl'd spontaneous to the Realms beneath,  
 To try the Pains of an eternal Death :  
 Fool as he was, to tempt thy mighty Hate,  
 And by Desertion earn his dreadful Fate.

But when we first break stubborn from thine  
 Arms,

310. Regardless of thy Favours, and thy Charms ;

O 2

Not

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And at another Time,

*\* Ἀρμονίη κόσμου, φαισφόρε, καὶ σοφὲ δαῖμον.*

O *Lucifer*, thou Harmony of the World,  
 And wisest Dæmon.

V. 303. *And he, once happy*)

*Fortunatus et ille.* ———

*Judas Iscariot*, who stands recorded in the Scripture for his Wick-  
 edness and Impiety, was equally impower'd by *Christ*, and commis-  
 sion'd to preach, and work Miracles, and was number'd with the  
 Apostles : For the Efficacy of an Ordinance depends not upon the  
 Quality of the Person, but the Divine Institution and Blessing of God.



Not so thine Anger burns, thou gen'rous Pow'r,  
 As never, never, to forgive us more :  
 Tho' fast we fly, yet still thy Love pursues,  
 And ev'ry sweet Emblandishment renews.

315. As some fond Mother seeks the promis'd Joy  
 And comfort of her Age, her darling Boy,  
 When, conscious of his Fault, to shun the Rod,  
 Or cruel Pedant's Rage, he roams abroad ;  
 Thro' pathless Woods, and gloomy Groves she  
 flies,  
 320. Rending the Air with loud distressful Cries ;  
 If Chance the skulking Truant wou'd appear,  
 Or won by gentle Love, or aw'd by Fear ;  
 Now dire Ideas pierce her bleeding Breast,  
 She thinks him torn by some rapacious Beast,  
 325. Or stript by Robbers, helpless, and forlorn,  
 Or pale, and lifeless down some Torrent born.  
 So when rebellious Man thy Love contemns,  
 And mindless of himself, himself condemns  
 To be a very Wretch ; thy gracious Care  
 330. Still, still invites him with repeated Pray'r.

If

If chance the Penitent his Crimes will mourn,  
And duteous and sincere to thee return,  
Then wilt thou heal him of his gauling Sore,  
And to his Soul its native Fire restore.

O 3

335. But

ANNOTATIONS

V. 331. *If Chance the Penitent* )

Our Author requires that he shou'd confess himself to the Priest,

*Lustratusque sacerdoti commissa piavit.*

But all that we think the Priest can do in this Case is, only to judge by the outward Signs and Fruits of Repentance, whether the Person applying to him for Advice, be real and sincere in his Conversion; and if upon Examination it appears to be so, he is then to comfort him, with an Assurance that his Sins are remitted even in the Court of Heaven, and that he is restored to the Grace and Favour of *Christ*. But then he is to deliver this not absolutely, but conditionally, *i. e.* upon the Presumption that his Repentance is as sincere as he represents it. He is by no Means to pronounce it as a final Judge; because *Christ* alone can judge of the Reality of the Penitent's Conversion, and consequently he alone can absolutely determine the State of such a Man towards God. I have therefore in my Translation kept to what is more necessarily required, *viz.* sincere *Contrition*, and *Amendment of Life*: However, as there was an excellent and judicious Clause added in the first Book of King *Edward*, for the Security of mutual Forbearance and Peace in this Respect, I shall beg leave to recite it; it requires all such as shall be satisfied with a general Confession, not to be offended with them that do use, to their farther satisfying, the auricular and secret Confession to the Priest: Nor those also who think needful and convenient, for the Quietness of their own Consciences, particularly to open their Sins to the Priest; to be offended with them that are satisfied with their humble Confessions to God, and the general Confession to the Church. But in all Things to follow and keep the Rule of Charity, and every Man to be satisfied with his own Conscience, not judging other Mens Minds or Consciences; whereas he has no Warrant of God's Word for the same.

Wheatley, on the Common Prayer, p. 458.

V. 333. *Then wilt thou heal him* )

The

335. But he rebels again, again he mourns,  
 His impious Follies, and to thee returns ;  
 Again he lives in thy belov'd Embrace,  
 And tastes the Sweets of thy enliv'ning Grace.  
 And thus until the Spring of Life is down,  
 340. Sin and Repentance in a Circle run,

And

## A N N O T A T I O N S .

The following Places in Scripture bear a very terrible Aspect, *Matth. xii. 44. Heb. vi. 4. x. 26. 2 Pet. ii. 20.* where it looks, as if they, who had been once enlighten'd, and were blest with the Heavenly Gift, and were made Partakers of the Holy Ghost, and had tasted the good Word of God, and the Powers of the World to come, should at last fall away, their Recovery is impossible even by Repentance. But this is an hard Saying, and therefore, in treating of this Subject, requires an Explication. The Persons then here spoken of, are such *Jews and Pagans*, as having totally apostatiz'd from the Faith of *Christ*, together with their Faith have lost their Baptism, and are become *Jews and Pagans* again. Now *Jews and Pagans* can never be made *Christians* without Baptism, wherein they are regenerated ; and by the same Reason these Apostates can never become *Christians* again, should they again believe and repent, unless they be re-baptiz'd, and that they cannot be, because there is but one Baptism in the Christian Church. But the Apostle does not say it is impossible that these Men should be sav'd, but it is impossible they should be regenerated again by Baptism, which is the only Gospel State of Salvation : If any such be saved, they are saved by uncovenanted Grace and Mercy : They are in a State of unbaptized *Jews and Heathens*, not of *Christians*, who have a Covenant Right to the Promises of God. And the Lord (says Peter) is not slack concerning his Promise, but is long-suffering to us-ward, not willing that any should perish, but that all should come to Repentance Wherefore Milton justly declares, that

To Pray'r, Repentance, and Obedience due,  
 (Tho' but endeavour'd with sincere Intent)  
 His Ear will not be slow, his Eye not shut.

lib. iii.

And still on true Repentance are bestow'd  
The peaceful Comforts of a bounteous God.  
Such is thy Guardian Care, so great thy Love,  
For those, who in due Time obedient prove.

345. Happy the Soul, from ev'ry Blemish clear,  
Purg'd by the Breath of thy celestial Air,

O 4

That

ANNOTATIONS.

V. 341. *And still on true Repentance* )

This Doctrine of Repentance is a worthy Lesson, the Joy and Comfort of our Souls, we drink it in (says the learned Mr. Hales) with thirsty Ears : But we must beware, lest relying upon this, as it is commonly taught and understood, we turn the Remedy of Sin into an Occasion of sinning ; as some Men, trusting to the Help of Physicians, riot in Excess, and take their Pleasures the more securely, because they see, or fancy they see, a Remedy for all Inconveniences. Repentance is Physick indeed, and therefore to be used sparingly, and with good Manners, lest too familiar Use of it make it cease to be a Duty, and cause Presumption and Wantonness. Besides 'tis observable, that when Men begin to fall, they drop apace, from a cold Indifference to Neglect, and from Neglect to an utter Hatred and Detestation, (if possible) of all religious Matters ; so that they scarce ever dream of a Recovery, much less desire it ; and if they did, very difficult will it be for such Bankrupts to regain their Credit, such Straglers to find the right Road, such dead Men to rise to Life again ; much penitential Sorrow, many a bitter Sigh and earnest Prayer will it cost, before that feeling which is gone can be recover'd, or that inward Peace which is fled, can be recall'd. Such a Change is requir'd in the whole Man, which to accomplish, (says David, Psal. li. 8.) is as painful as *the setting a broken Bone.*

V. 343. *Such is thy Guardian Care* )

*Tantus amor nostri, tantæ custodia curæ.*

In Imitation of Virgil, Georg. iii.

*Tantus amor laudum, tantæ est victoria curæ.*



That ever burns with just and pure Desires,  
Fed with the Fuel of etherial Fires.

That Soul loves *God*; and stooping from above,  
350. His God receives him with respondent Love.

From Love's sweet Fountain all his Actions flow,  
Regardless of these Vanities below.

He's swallow'd up in Love, not only due,  
To his *Creator*, but his *Brother* too.

But

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F. 349. *That Soul loves God* )

With good Reason have the Scriptures ascrib'd the Work of our Sanctification, 1 Cor. vi. 11. and Renovation of our Minds, Tit. iii. 5. to the Efficacy of this blessed Spirit; since he not only mollifies our Heart, and bends our stubborn Wills to a Compliance with the divine Precepts, but by his secret Insinuations is continually exciting such Desires and Affections in us, as both exalt and purify our Nature. He excites our *Love to God*, and to all that is truly worthy of that noble Passion, and stirs up our Hatred to every thing that is contrary to the Purity of his Nature.

See Stackhouse, p. 772.

V. 354. *But his Brother too* )

As *God* does himself continually delight in doing good, and seems to take an especial Pleasure in describing himself by that particular Attribute of Love and Goodness; for the same Reason it must necessarily be his Will, that all rational Creatures should imitate him in that excellent Perfection. To this Purpose we may observe, that he hath so fram'd and constituted our Nature, and so order'd the Circumstances of our present State, as to make Society and Friendship necessary to the Support and Comfort of Life, that Men might be continually exercis'd in the Practice of these Divine Virtues: And he has given us no other Way of expressing so acceptably our Love and Gratitude to himself, whom *we have not seen*, John iv. 21. as by loving and  
doing



355. But happy above all, supremely blest'd,  
 Are those, who in their Mother's Womb caress'd  
 By thy mysterious Pow'r, thence spring to Day  
 Guiltless as Angels, and as bright as they :  
 Whose dauntless Innocence sustains the Strife
360. Impos'd on all thro' this tumultuous Life,  
 And sets the same in the expecting Tomb,  
 The same it rose victorious from the Womb.  
 But few indulg'd with thy peculiar Care,  
 Gifts so divine, such heav'nly Blessings share.
365. None e'er enjoy'd such Measure of thy Grace,  
 As *Mary, blessed Maid of David's Race,*

Except

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doing Good to our Brethren, whom we have seen, for no Man hath seen God at any Time, 1 John iv. 12. but if we love one another, hereby we know, that God, tho' invisible, dwelleth in us ; that his Love is perfected in us, and that we dwell in him, and he in us, because we are Imitators of his Nature, and Partakers of his Spirit.

lb. p. 895.

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V. 363. But few indulg'd)

The Sanctification of holy Men in Scripture, *Judg. xiii. Luke vi. 15, &c.* (if our Author means them here) did not denote their perfect Freedom from Sin, or their natural Propensions to it ; but some peculiar Designation of their Persons to sacred Offices, and that they might minister in Things pertaining to God, by virtue of a more immediate and spiritual Relation to him.

V. 365. None e'er enjoy'd )

With-

Except the Son himself ; whom she brought forth  
 The Wonder of the Heav'ns, and Joy of Earth ;  
 Knowing thee only, thou etherial Dove,  
 370. Who warm'd her Breast with all the Fires of Love.

But

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Without concerning ourselves with such nice Questions, as, " Whether this blessed Virgin was conceiv'd in Sin ; and if she was, how it was restrained in her at first," whether she was sanctified in her Mother's Womb, and to what Degree, and whether this Sanctification were such, as to keep her from committing any, so much as venial Sin ? I say, without being so curious as to enter into these nicer Speculations, in which so many have in vain exercised themselves, we may believe her to have been a most pure, and holy, and virtuous Creature ; that her Virgin-Mind was clean and spotless, as her Body was chaste and immaculate ; and that upon the Account of both, she was most fit, of any among her Race or Sex, for the *Holy Ghost* to overshadow, or for the Son of the most Highest to inhabit.

Wake's Serm.

#### V. 366. *Blessed Maid of David's Race.*

The Royal Line of *David* by *Solomon*, being extinct in *Jechoniah*, the Crown and Kingdom pass'd into the next younger Line of *Nathan*, (another Son of *David*) in *Salathiel* and *Zorobabel* : Which *Zorobabel* having two Sons, *Abiud* and *Rhesa*, the Dignity descended of Right upon the Line of *Abiud*, of which *Joseph* was the last, and he marrying the Virgin *Mary*, who sprung from the Line of *Rhesa*, his Right pass'd, by the Law of *Levirate*, into the Line of *Mary*, being next of Kin, and by that Means also upon *Jesus* her Son.

South, Serm. Vol. iii.

#### V. 369. *Knowing thee only* )

As it was requisite that the Saviour and Sanctifier of the World should himself be *holy, undefiled, without Blemish, and without Spot*, 2 Cor. v. 4. Heb. vi. 26. hence grew an absolute Necessity that he should spring from the immediate Operation of that *Spirit* who is the Fountain of all Holiness and Purity : But as the Scripture speaks of this Matter in the most simple and natural Terms, and withal most agreeable

But dull and languid are the Pow'rs of Verse,  
These great and glorious Myst'ries to rehearse,  
Which Art can never in true Colours dress,  
Nor all the Forms of Eloquence express.

375. Yet daring still, I climb the steepy Height,  
Panting beneath the too unequal Weight.  
For who can speak, or think those holy Fires,  
With which the *God* the *Virgin's* Breast inspires;  
When with the *Pow'r celestial* shadow'd o'er,  
380. She drinks in sacred Love at ev'ry Pore?  
Blest above all her Sex! where'er she moves,  
Still Heav'n attends her, and she scatters Love.

All

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agreeable to the Dignity and Purity of the Divine Nature: Let us not affect, (says Dr. Fiddes) to be wise above what is written; but conclude, that by virtue of the Power of the *Holy Ghost*, the Body of *Christ* was form'd not only in the *Virgin Mary*, but of her; (for otherwise he could not have been the *Seed of Abraham and David*, according to the *Flesh*, Rom, i. 3.) not that the *Holy Ghost* concurr'd by Way of a material Agent, or by any Communication of his Substance, but purely as an efficient Agent, or operative Power of God, *with whom nothing is impossible*, Luke i. 37.

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V. 381. *Blest above all her Sex!*)

When the Reformation first began in *Germany*, some too zealous and observing in the Communion, from which they had separated, greater Part of the Worship address'd to the *Virgin-Mother* than to the *Son*, and that Men honour'd her in many Respects as they honour'd the

All Things around catch the projected Flame,  
 The very Mountains joyous Love proclaim.  
 385. And thus thy *Godhead* was in Part display'd,  
 Tho' wrapt from human Sight in envious Shade :

But

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the Father ; in Detestation of an idolatrous Practice, so injurious to the *Father* and the *Son*, they even deny'd her that Share of Respect which as a *Mother* she ought to have had, in the *Conception and Birth of Christ*. For undoubtedly we ought always to speak of her with Reverence, and never mention her Name without some Preface or Epithet of Honour : And we do not at all question, but that *God*, who shewed her such Favour on Earth, hath also very highly exalted her in Heaven, probably above all the Race of *Adam*, next unto him, who is *God* as well as *Man*. But then to call her a *Goddess*, and ourselves her Suppliants ; stile her the *Queen of Heaven*, and *Mother of Divine Grace*, the *Sovereign Lady of Angels*, Archangels, Patriarchs, Prophets, Apostles, &c. the *Refuge of Sinners*, and *Advocate of Christians* ; this is a Compliment which our Author, I presume, never thought of paying her ; and is a Strain much fitter for some poetical *Heathen Goddess*, than for a *Christian Saint*. Besides, we shall never be persuaded to betake ourselves to the Mediation of the *blessed Virgin*, or of any other *Saint* whatever, while that Text remains in our Bible. *There is one God, and one Mediator between God and Man, the Man Christ Jesus*, 1 Tim. ii. 5.

V. 382. And (she scatters Love)

——— *Toto cùm dulcem corpore amorem*  
*Jaſſaret.*

From *Lucretius*, iv. 1048.

*Seu mulier toto jaſſans e corpore amorem.*

So *Milton* speaking of *Eve*, lib. iv.

Grace was in all her Steps, Heav'n in her Eye,  
 In ev'ry Gesture Dignity and Love. ———  
 And into all Things from her Air inspir'd  
 The Spirit of Love, and amorous Delight,



But fuller Glories shooting from above,  
That shone embodied like the Silver Dove,  
Were once by Mortals seen, admir'd, ador'd,  
390. When Heav'n's tremendous Voice confirm'd its  
Lord.

Again

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V. 388. *That shone embodied*)

*Vida* seems to have understood by the following Places, *Matth.* iii. 16. *Mark* i. 10. *Luke* iii. 22. as if the *Spirit* had really descended in the Form of a Dove. *Huetius* gives them the same Interpretation, and thereupon takes Occasion to mention *Noah's Dove*, and that wondrous one which is said to whisper such sublime Things in the Ear of *Mahomet*; and he likewise offers a Reason why the *Spirit* assumed the Shape of this Bird. But surely they were mistaken; for Grammar and plain Sense shew us, that the Words have no Relation to the bodily Shape, but to the Motion of a Dove descending: The *Spirit* probably assumed a Body of Light or Fire, and therein came down from above, *ὡς περὶ πτερὰ*, just as a Dove with its Wings spread forth is observed to do, and gathering about our Saviour's Head, crown'd it with a visible Glory. This Explanation obviates at once a great Blunder in a *Socinian* Objection, and exposes the Folly, not to say Idolatry, of those who paint the *Holy Ghost* like a Dove. And 'tis further observable, that in all the wondrous Sightings at *Horeb* there was no Appearance of God; and tho' the *Jews* saw many other Similitudes, as Fire, Smoke, &c. yet were they to make no Resemblance of him; and the Likeness of any Bird is particularly forbidden, *Deut.* iv. 12, 17.

V. 390. *When Heav'n's tremendous Voice*)

The Heavens were open'd, and there came a Voice therefrom, saying, This is my beloved Son, in whom I am well pleased, *Matth.* iii. 6. *Mark* i. 10. *Luke* iii. 21. So we read that the Heavens were once opened to *Ezekiel*, and to *St. Stephen*, and they saw the Visions of God, *Ezek.* i. 1. *Acts* vii. 55. and that at the Birth of Christ, the Shepherds heard likewise a Voice from Heaven, *Luke* ii. 10. and that a divine Voice called to *St. Paul* at the Time of his Conversion at *Damascus*, and were I to look for a parallel Instance in Heathen Story, (as in my Annotations on the first Hymn) I might mention several Prodiges



Again to Man thy Beauty was display'd,  
Down rushing from the Skies in Flames array'd :

When

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gies of this Nature, as *the opening of Heaven* (*chasina cœli*) *the Sun seen in the Night*, and *Flames of Light breaking out of Darkneſs*, which we find in the old Roman Books of Augury ; and that fabulous Greece suppos'd the *Menades* to have seen a great Light, and to have heard a *Voice from above*, when they were infligated by *Bacchus* to murder *Pentheus*. But what is of much more Importance, and calls for our immediate Observation here, is the full Declaration of the Divinity of the *Son*, and plain Manifestation of the *Three distinct Persons in the one Godhead* : The *Father* speaking from Heaven, the *Son* coming out of *Jordan*, and the *Spirit* descending as a Dove.

#### V. 391. Again to Man thy Beauty )

*When suddenly there came a Sound from Heaven, as of a rushing Wind, and it filled all the House, where they were sitting. And there appeared unto them cloven Tongues like as of Fire, and it sat upon each of them, and they were all filled with the Holy Ghost, &c.* Acts ii. 2. The Suddenness of the Sound, and the Point of Direction whence the Spirit came, were of Use to strike an Awe upon the Persons present, and prepare them with more profound Humility, and Reverence, to receive the Approaches God was making towards them. And the Resemblance of *Wind* is of all other most familiar in Scripture, to figure the Spirit of God, his Power, and Effects ; because, as *that Spirit* is itself invisible, (unless the Place before us may be look'd upon as an Exception) wonderful and unaccountable in its Manner of working, so is the Wind, yet in its Force and Efficacy notorious and undeniable. And the like Propriety our learned Divines have observ'd in the Emblem of *cloven Tongues sitting on the Heads of the Disciples in a bright Resemblance of Fire*. The *Tongue*, (say they) may denote the Readiness and Aptness of their Expressions and Arguments ; the *Clefts in them*, the Diversity of Languages they were to speak ; and possibly *the sitting of those Tongues upon them* might signify the Permanency of this Gift ; that it was not to vanish immediately, but allow'd to continue, and by their Ministry to be diffus'd and communicated to others, so long as the Necessities of the

When mighty Whirlwinds shook the trembling  
Ground,

And cloven Tongues of Fire appear'd around ;

395. That bick'ring fate on each Disciple's Head,

And thro' the Dome amazing Lustre spread.

For as the *Son Omnipotent of God*

Promis'd, returning to his high Abode,

That

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the Church, and Propagation of the Christian Faith should require it. And certainly *Fire* was a fit Resemblance of the Light these Disciples receiv'd by the Accession of the *Holy Spirit* ; of the clear, unerring Knowledge they attain'd of all Things, that it concerned Persons in their high Character and Trust to understand ; and of that Zeal and fearless Courage which spread itself into their Hearts, and kindled such a vital and vigorous Heat therein, as was never afterwards to be extinguished.

*V, 397. For as the Son Omnipotent )*

Our *bleſſed Saviour* being about to ascend into Heaven, in order to take Possession of his *mediatorial* Kingdom, supports the drooping Spirits of his Disciples with a Promise that he would send a Comforter to them,

( *Qui pro se in terris sua deinceps munera obiret.* — )

who, as himself had done, while present with them, should protect and assist them with Almighty Power, and enlighten their Minds with his infinite Wisdom and Knowledge, *John* xvii. 33. *xiv.* 16. *Luke* xxiv. 22,

Wherefore says *Milton*, lib. xii.

— But from Heav'n

He to his own a Comforter will send,

The Promise of the Father, who shall dwell

His Spirit within them : and the Law of Faith

Working thro' Love, upon their Hearts shall write,

To guide them in all Truth : —

That thou should'st come from thy eternal Seat  
400. In Title of the glorious *Paraclete* ;

To lift us from the Shades of Death and Night  
To all the Joys of Life and Heav'nly Light ;  
So cam'st thou, *sacred Pow'r*, when lo ! thy Fires  
Reviv'd each drooping Heart with new Desires.

405. Forth from their Cells thy *chosen* come ; where late  
They tim'rous skulk'd, to mourn their Leader's  
Fate,

And

#### ANNOTATIONS.

V. 399. *That thou should'st come* )

But as to this Descent of the *Holy Ghost*, we are taught, not to apprehend any *local* Motion or Mutation of Place ; for since, (as we before prov'd) the *Holy Ghost* is a *divine* Person, and consequently every where present, he cannot properly be said to remove, or to come and go from one Place to another ; for this would destroy his *Omnipresence* ; and therefore this Descent must be interpreted only of the efficacious Presence of that *blessed Spirit*, or rather of the Discovery and Manifestation of that Presence by some strange Effects, and uncommon Operations.

*Stackhouse*, p. 765.

V. 400. *In Title of the glorious Paraclete* )

The Name of *Paraclete* (which I have here used as consonant to Scripture) is common to both the *Son* and the *Holy Ghost*, *ἄλλον παράκλητον δώσει ὑμῖν, ταῦτέστιν, ἄλλον ὡς ἐμέ*, as *St. Chrysostom* interprets *John* xiv. 16. And tho' when it relates to the *Holy Ghost*, 'tis translated always the *Comforter* ; and when to *Christ*, 'tis render'd *Advocate*, yet the Notion of it is the same, and consists in the Office of Intercession : As among the *Greeks*, the *παράκλητοι* were such who did not plead or maintain the Cause, but did only assist with their Presence, intreating and interceding by way of Petition to the Judges ; such as were Friends of the *Reus*, or Person accused, and call'd by him to his Assistance, and interceding for him ; and in both these Respects were called *παράκλητοι*.

And now embolden'd Acclamations raise,  
 And speak in more than human Sounds thy Praise ;  
 No Words so cramp, no Language so remote,  
 410. But strange ! their Voice is tun'd to ev'ry Note,  
 To ev'ry Foreigner they suit the Tone  
 Of various Tongues, and greet him in his own.

P

Thus

ANNOTATIONS.

V. 405. *No Words so cramp* )

*Mira sonant : varias linguas, longeque remotas  
 Inter se gentes imitantur munere vocis.*

No more let the Fabulists boast of their *Dodonean* Oracles, in that they answer'd the People that consulted them from all Nations in their own proper Tongue. Nor *Philostratus* tell us that *Apollonius Tyaneus*, without any Instruction, could speak all Languages. A more surprizing Story have we here, a Matter of Fact, done publickly in the Sight of all People ; Multitudes from all Nations being at that Time gathered together at *Jerusalem* to celebrate the Feast of Pentecost, who were Eye and Ear Witnesses of it, and were converted ; I mean the wonderful Gift of Tongues, with which the *Apostles* were then inspir'd : For the *Holy Ghost*, upon his miraculous Descent, (as before described) did in an Instant infuse into them the Habit of speaking several Languages ; insomuch that without any Rules or previous Instruction, they were heard to speak (to the great Astonishment of their Hearers) in the fifteen several Tongues of fifteen several Nations, *Acts* ii. 4. And tho' it was not long before they were dispersed abroad in the World, and some of them into remote Countries, (whose Names perhaps they had never heard before) yet where-ever they came they were instantly inspir'd with the Language of the Country, and spake it as freely, as if it had been their Mother-Tongue.

The Spirit shall them with wond'rous Gifts endue,  
 To speak all Tongues, and do all Miracles  
 As did their Lord before them. Thus they win  
 Great Numbers of each Nation, to receive  
 With Joy the Tidings brought from Heav'n. *Milt.* l. 12.



Thus they, who late in quest of honest Gain,  
Captiv'd the finny Tenants of the Main,

415. Simple

# ANNOTATIONS.

V. 413. *Thus they, who late* )

Had the Apostles had any worldly Advantages to recommend them, or had been supported by any human Power, we should not have been so much surpriz'd at the Greatness of their Success ; for Instance, we do not wonder that *Paganism* found a Time for its Establishment, being advanc'd by Men of Understanding, and great Learning In *Egypt* by *Mercurius Trismegistus*, a Man of consummate Skill in the Mathematicks, and other Sciences ; in *Chaldea* by *Zabri*, one of profound Knowledge in Astronomy ; in *Greece* by *Orpheus*, a Man of great Genius, and an excellent Poet ; in the *Indies* by very learned Philosophers, call'd *Gymnosophists* ; or else by Men of Authority, as King *Numa* among the *Romans*. Nor can we so much wonder that the Religion of *Mahomet* should spread itself in the *Eastern* World, it being establish'd by the soft Allurements of the *Alcoran* on the one Hand, and the severe Power of the *Cymitar* on the other. And I may say, that the very first Turn of Religion was not so marvellous, since *Seth* and *Enoch* were considerable for their Knowledge at that Time ; *Abraham* was a Prince, and *Moses* was skill'd in all the Wisdom of *Egypt*. Among the Prophets too we cannot but allow some Advantage to the Dignity of *David*, the Eloquence of *Isaiah*, the Politeness of *Daniel*, and the exalted Spirit of *Ezekiel* : In all these Instances therefore, the human Means are too visible, not to claim a Part of the Glory ; there being all that can be ask'd according to the Maxims of Flesh and Blood, viz. Power and Knowledge, the Camp and the School ; all that could insinuate itself into the Minds of the Great, and all that could compel and force the weak. But it was not so with the first Preachers of the Gospel, they were poor, illiterate, and friendless, most of them Fishermen, and the best qualified among 'em was a Tent-maker ; yet these are they who were prompted to establish a new Religion, and to bring all Men to the Knowledge of the Truth ; and their Success herein was undeniably great and notorious : the happy Effects of which (blessed be God) we at this Day enjoy ; so that we cannot but conclude with St. Paul, *That the Excellency of the Power was of God, and not of Man*, 2 Cor. iv. 7.



415. Simple and rude, now ev'ry Street alarm,  
 And with sweet Words their greedy Hearers  
 charm :  
 With their Intrusion ev'ry Palace rings,  
 • Maugre the Edicts or Command of Kings.  
 Twice Six were of the Band, who by thine Aid  
 420. The joyful Trophies thro' the World convey'd

P 2

Of

# ANNOTATIONS

V. 415. *Now ev'ry Street alarm* )

Oh ! the Power and Efficacy of the *Holy Ghost*, which from this Time so animated the Apostles and first Disciples of *Christ* ! that poor, and ignorant, and timorous as they were before, we now hear no more of any of them trembling at the Charge of belonging to *Jesus*, and being ashamed of the Name of *Galilean*, no more assembling privately for *Fear of the Jews*, but putting themselves forward, industriously preaching, and working Miracles boldly in the Temple, in Synagogues, in the Streets ; declaring that they must and would speak, *what they had seen and heard*, for the Sake of Truth, and the Honour of their Lord and Master, *Jesus Christ*.

V. 419. *Twice Six were of the Band, who* )

We learn from the ancient Records of Christianity, that not only the Twelve Apostles, but many other Disciples made it the express Business of their Lives to travel into the remotest Parts of the World, and in all Places gathering Multitudes about them, they acquainted them with the History and Doctrine of their *crucify'd Master*. But, (as Mr. *Addison* observes) were all *Christian* Records of these Proceedings lost, (as many have been,) yet the Effect plainly evinces the Truth of them ; for how else, during the *Apostles* Lives, could Christianity have spread itself with such an amazing Progress through the several Nations of the *Roman Empire* ? How could it fly like Lightning, and carry Conviction with it, from one End of the Earth to the other ?

Of him, who dy'd, and rose again, to save  
Expecting Mortals from the gloomy Grave.

Hence in their Paths, tho' dang'rous, others  
trod,  
And seal'd their glorious Tenets with their Blood.

425. Thus

# ANNOTATIONS.

V. 423. *Hence in their Paths, )*

Suffering and Martyrdom are not, 'tis true, an infallible Sign of the Truth of those Maxims which the Sufferer hath espoused; and 'tis possible, a Man may voluntarily suffer for a false Doctrine: And some we know have suffer'd; yet Martyrdom is a certain Proof of the Persuasion and Sincerity of him that suffers, 'tis indeed the strongest Proof that can be given. For a Man may easily mistake a Falshood for Truth, and be so far bigotted as to suffer any Evil for the Sake of his darling Opinion; but 'tis incredible to think, that Numbers, or any one Person, would suffer the severest Tortures in Defence of a Falshy, which they know in their own Consciences to be such. 'Tis therefore inconceivable, how so many tender Virgins, and delicate Matrons, and aged Bishops, among the first Christians, could have endured those long and dolorous Martyrdoms, (as they many Times did) without a Sigh or Groan; could have sung in the Flames, and smil'd upon Racks, and triumph'd upon Wheels and Catastaes, insensible of Pain, and Strangers, as it were, to their own Bodies; had they not been conscious of the Truth for which they suffer'd; and had they not been supported in all their Sufferings by a divine invincible Hand, and refresh'd with strong Consolations, as not only abated, but even quite extinguish'd, what at other Times they feel, as *Milton* says, *l. xii.*

They were arm'd  
With spiritual Armour, able to resist  
Satan's Assaults, and quench his fiery Darts:  
What Man can do against them, not afraid,  
Tho' to the Death; against such Cruelties,  
With inward Consolations recompens'd;  
And oft supported so, as to amaze  
Their proudest Persecutors. —

425. Thus various Nations of the World became  
The same in Morals, and in Faith the same ;  
The same their Laws, while all obedient prove  
To the same Dictates of celestial Love.

Thy Heav'n-born Love the savage Heart re-  
strains,

430. And binds the Passions in coercive Chains.

How wretched is the Family, or State,  
Urg'd by Almighty Heav'ns unmeasur'd Hate,  
That wants thy Influence to sooth their Care,  
And turn aside the Iron Face of War !

435. For thou no sooner spread'st thy healing Wings,  
But the big Hearts of fierce embattled Kings  
Are soften'd into Love : the servile Crowd  
Now sheath their Swords, and thirst no more for  
Blood.

P 3

Fell

ANNOTATIONS.

V. 429: *Thy Heav'n-born Love* )

*Hæc homines tu pace ligas. ———*

Such Wonders can this mighty Love perform,  
Vultures to Doves, Wolves into Lambs transform.  
This Love, the Centre of our Union, can  
Alone bestow complete Repose on Man ;  
Tame his wild Appetite, make inward Peace,  
And foreign Strife among the Nations cease.

*Waller.*

Fell Discord flies with all her hideous Train,  
 440. And fruitful Plenty crowns the peaceful Reign.  
 Faithful Societies by thee are form'd,  
 And ev'ry Breast with mutual Ardor warm'd;  
 Thus Nations are in solemn Leagues ally'd,  
 " And the fond Bridegroom meets the longing  
 Bride.

445. Whether we think, or act a virtuous Deed,  
 'Tis thy peculiar Care that we succeed;  
 If first in suppliant Posture we implore  
 Thine Aid divine, and tutelary Pow'r :

Then

## A N N O T A T I O N S.

V. 447. *If first in suppliant Posture* )

*Nec quicquam ordimur nisi nomine ritè vocato  
 Ante tuo. ———*

So Horace, l. iv. on. od. 15.

*Ritè Deos prius apprecati.*

Ἀπολεπόμενον μὲν ἑοῖς ἀνάγεται, μὴ θύσας τοῖς Θεοῖς, καὶ  
 παρακαλέσας αὐτὸς Κοιθῆς. Arr. Epict. l. iii. c. 31.

And 'tis observable, that *Homer* throughout his whole Poem, before every important Enterprize, recommends a Prayer to some God or other; because l. ix. v. 494.

— Στρατοῖσι δέ τε καὶ Θεοῖς αὐτοῖς,  
 Τῶν περ καὶ μείζων ἀρετὴν, πημήτε, εἰητε,  
 Καὶ μὲν τὰς θυέας, καὶ εὐχολῆς ἀγανῆσι,  
 Λοιβῆτε, κνίσσῃτε, παρὰ ῥωπαῶς, ἀνθρωποι  
 Λισσόμενοι, ὅτε κέν τις ὑπερβῇ καὶ ἀμάρτη.

The

Then art thou pleas'd with solemn Pray'r ad-  
dress'd,

450. To drive false Joys from the transported Breast ;  
And with thy sev'n-fold Gifts enrich the Mind,  
Pure, from the gross Allay of Sin refin'd :  
That we, exalted from this mean Abode,  
May traverse the Empyreal Courts of God.

455. Thou art the genial Rain that kindly pours  
Down from the balmy Skies in golden Show'rs,  
At Morn and Ev'ning, to refresh the Soul,  
And with soft Dews our thirsty Rage controul.

P 4

Thy

ANNOTATIONS.

The Gods, (the only great, and only wise,)  
Are mov'd by Off'rings, Vows, and Sacrifice ;  
Offending Man their high Compassion wins,  
And daily Pray'rs atone for daily Sins.

*Pope.*

Wherefore says *Pliny*, Bene ac sapienter majores nostri instituerunt ut rerum agendarum ita dicendi initium a precationibus capere ; quod nihil rûe, nihilque providenter homines sine Deorum immortalium ope, consilio, honore auspicarentur. *Paneg. Trajan.*

To which let me add, that upon our Christian Scheme, we are guided in our Prayers and acted in our Devotions by the *Holy Spirit* : For whereas we know not what we should pray for as we ought, the Spirit itself maketh Intercession for us, with groaning which cannot be utter'd, and he that searcheth the Hearts, knoweth what is the Mind of the Spirit, because he maketh Intercession for the Saints according to the Will of God : And this is the Confidence that we have in him, that if we ask any thing according to his Will, he heareth us, *Zach. xii. 10. Rom. viii. 26. 1 John v. 14.*



Thy Light, when anxious Doubt torments the  
Breast,

460. And frights the busy flutt'ring Thoughts from  
Rest,

Dispels the Clouds, and chearing our Despair,  
Presents the Object, beautiful and fair.

Nor wilt thou leave us destitute of Hope,  
When with conflicting Cares our Senses droop.

465. Thy

#### ANNOTATIONS.

V. 459. *Thy Sight, when anxious Doubt* )

We have before observed, that one Office and Gift of the *Holy Spirit* is to enlighten our Minds, that we may see the great Mysteries of Christianity, and understand our Duty aright : And the Excellency of this our Heavenly Teacher is, that he not only removes those false Notions and Persuasions, which preclude Conviction, and those unruly Passions and Affections, which darken and disquiet the Mind, but opens (as it were) the Eyes of the Soul to let in the glorious Light of the Gospel, and by it to discern the true Nature of divine Objects : Wherefore the Substance of the Apostle's Prayer for the *Ephesians* is, that *the God of our Lord Jesus Christ might give unto them the Spirit of Wisdom and Revelation in the Knowledge of him : and that the Eyes of their Understanding being enlighten'd, they might know what is the Hope of his Calling, and what the Riches of the Glory of his Inheritance in the Saints, Ephes. i. 17.*

V. 463. *Nor wilt thou leave us* )

We do not doubt but that many good Men have frequently experienced these divine *Comforts* of the *Holy Ghost*, sometimes upon their undertaking an heroic Work of Piety and Virtue ; sometimes in their Conflict with great Trials and Temptations ; sometimes under the Pressure of mighty Sorrows and Afflictions, and many times, ('tis to be hop'd) at the momentous Hour and Extremities of Death : For this was the Promise, which our *Saviour* (as we before observ'd) gave to his Disciples, saying, *I will pray the Father, and he shall give*

465. Thy Presence scatters the illusive Train  
 Of goblin Fears, that crowd the sickly Brain :  
 New Joys succeed, our pious Toil to crown,  
 And make the Spring of Life run sweetly down.  
 Tho' ev'ry Place some frightful Image bears
470. Of instant Danger, and grim Death appears ;  
 Still are we safe, and strengthen'd by thy Pow'r,  
 Drive thro' the Storm, and make the peaceful  
 Shore.

All hail ! thou Joy of Man, his Peace, and  
 Rest !

Incite with zealous Ardour ev'ry Breast :

475. If ever Mortals cou'd such Honour claim,  
 And were indulg'd thy Love inspiring Flame ;  
 Oh ! kindle now their Hearts with strong Desires,  
 And melt them into Love with all thy Fires ;  
 For they are dark, and delug'd in a Flood
480. Of fatal Ignorance, forget their God.

But

#### ANNOTATIONS.

*give you another Comforter, that he may abide with you for ever ;  
 for he dwelleth with you, and shall be in you. Let me conclude  
 therefore with that earnest Prayer which the Apostle makes to God  
 for his Christian Romans, That he would fill us with all Joy and  
 Peace in believing, that we may abound in Hope, through the Power  
 of the Holy Ghost. Amen.*

But do thou lift them from the Shades of Night,  
 That joyful they may view thy glorious Light ;  
 And born upon the Wings of quick'ning Love,  
 Aspire to Heav'n, and Joys prepar'd above.

\*

485. So will we tune to thee our grateful Lays,  
 And sing incessantly thy wond'rous Praise.

COME,

# ANNOTATIONS.

\* The Lines which I have here omitted have been long since out of Date ; neither can the Doctrine therein deliver'd, be thought agreeable to the good Nature and Meekness of a true Christian Spirit : However, to make my Author as perfect as I can, I shall translate them, not without an Observation or two from *Lactantius*, l.v. c. 12.

*Præcipue tamen obscurâ caligine mersa,  
 Quæ sanctum everfis Germania numen ab aris  
 Expulit, & cælum sceleratis provocat armis, &c.*

In horrid Darknefs sunk *Germania* lies,  
 Spurns thee her *God*, and from thine Altar flies ;  
 But do thou purge her with thy Heav'nly Flame,  
 That she with *Rome* may think and act the same.  
 Shou'd she, resolv'd to be for ever blind,  
 Still urge the Follies of a stubborn Mind ;  
 Raise thou some noble Prince ; his Breast inspire  
 With ardent Zeal, and most heroic Fire ;  
 That he the Force of Error may controul,  
 † Provok'd, with Fire and Sword, to storm the Soul.

But

---

† Provok'd with Fire and Sword )

*Ac ferro latè serpentem excindere pestem.*

*Virgil*

COME, HOLY SPIRIT, and our Souls inspire,  
488. Thou Love Omnipotent, celestial Fire !

ANNOTATIONS.

But if in tis still some infectious Stain,  
Or Spot of Heart corroding Guilt remain ;  
If our once boasted Piety be fled,  
That round the World unrival'd Honour spread :  
Oh ! let thy sacred Light with piercing Ray,  
Scatter the sullen Clouds, and give us Day ;

From

Virgil indeed speaking of these, says,

*Continuo ferro culpam compesce, priusquam  
Dira per incautum serpsit contagia vulgus.* Georg. iii. 468.

Delay not, kill th' infected, e'er on all  
Th' unwary Flock the dire Contagion fall.

Dr. Trapp.

But, ——— *Defendenda est Religio non occidendo, sed monendo ; non severitâ, sed patientiâ ; non scelere, sed fide. Illa enim malorum sunt, hæc bonorum : et necesse est, bonum in Religione versari, non malum. Nam si sanguine, si tormentis, si malo religionem velis defendere, jam non defendetur illa, sed polluetur, atque violabitur. Nihil est enim tam voluntarium, quam Religio : In quâ si animus sacrificantis aversus est, jam sublata, jam nulla est.* ———

—— Religion is to be defended not by Slaughter, but Admonition : not by Cruelty, but Patience and Long-Suffering ; not by Wickedness, but by Faith : For these are bad Measures, those are good ; and of Necessity Religion must be concerned with the good, and not with the bad. Besides, if by Blood, by Tortures, by Wrongs, you would defend Religion, you do not so defend it, but violate and pollute it. For Nothing is so voluntary as Religion ; and when the Prayer of the Suppliant comes not from his Heart, or the Manner of Worship is not agreeable to his Will, they lose their Religion, *i. e.* they cannot come under the Name of Virtue, or be term'd Acts of Religious Worship.

From thy bright Glories let one Spark be hurl'd,  
 That with enliv'ning Flames may fire the World.  
 \* But first on this thy Council we implore,  
 Thy gracious Aid, and reconciling Pow'r;  
 That different Nations in one Heart may join,  
 Hold the same Tenets, and with us combine,  
 To give new Life to the long silenc'd Laws,  
 And strenuously maintain the *Common Cause*.

---

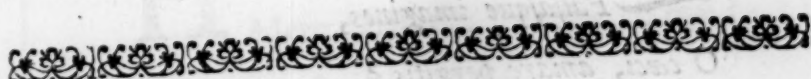
\* *But first on this thy Council* )

The pretended Council of Trent, held April 8, Anno Dom.  
 1546.

*The End of the Third Hymn of VIDA,*  
*To GOD the HOLY GHOST.*



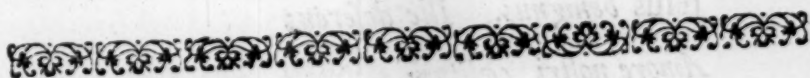




*M. ANTON. FLAMINIUS*

DE

*REBUS DIVINIS.*





Eos tantum beatos esse affirmat, qui ceteris omnibus relictis Christo adhaerent.

**Q**UOUSQUE vana somnia  
Falsasque imagines,

O cæci, amare pergitis ?

Non forma vincens Nirea,

Non dives usus purpuræ,

Non mens peragrans Sidera,

Camposque latos aeris,

Marisque Terrasque infimas

Reddunt Beatos. Unica

Felicitatis est via

Jesus benignus. Ille deferens

Amore nostri cœlitum

Sedes beatas, pertulit

Famam, sitimque, vulnera,

Mortemque diram. Neminem

Fastidit ille ; perditos,

Ægros, malorum pondere

Pressos, juvare diligit.

Non





*The Love of CHRIST preferable to all  
Things.*

I.

**H**OW Long shall we pursue  
Mere Shadows, Trifles, Toys?  
How long shall we delight  
In vain delusive Joys?

II.

Not all the Charms of Face,  
That might with *Nireus* vie,  
Nor Wealth, nor scepter'd Pride,  
Nor Robes of *Tyrian* Die,

III.

Nor busy Minds, that rove  
Thro' all the starry plain,  
And to Earth's Centre dive,  
Compleat the happy Man.

IV.

To Happiness the Way  
Thro' *Jesus* only lies :

For

*Non sic et optimum & unicum*

*Amant Parentes Filium,*

*Ut Ille nos. O centies*

*Beatus ille, maxime*

*Jesu, relictis omnibus,*

*Qui mente tota se tibi*

*In servitutem dedicat.*



For this he leaves his Heav'n,  
Thirsts, hungers, bleeds, and dies.

V.

Wretched, or sick, or lost,  
His Goodness none disdains ;  
He cheers the troubled Mind,  
And joys to heal our Pains.

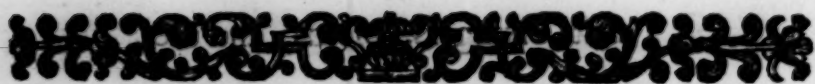
VI.

Not so a darling Son  
The fondest Mother moves,  
That she can love him more,  
Than Christ his Servant loves.

VII.

Thrice happy they ! who scorn  
This World's enchanting Stores,  
And serve thee, blessed Lord,  
With all their vital Pow'rs.





# PRECATIO MATUTINA.

*J*AM noctis umbras Lucifer  
 Almæ Diei nuntius

*Terrâ, poloque dimovet.*

*Simulque nos, cubilibus,*

*Monet, relictis, pectore*

*Preces ab imo fundere*

*Ad templa summa cœlitum.*

*Oremus ergo supplices*

*Fontem perennem luminum,*

*Ut sicut omnis aëris*

*Illustrat oras, vivido*

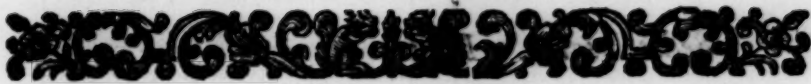
*Sic nostra corda repleat*

*Fulgore Sancti Spiritus.*

*Qui nos per hæc contagia,*

*Puros ab omni crimine,*

*Traducat*



## MORNING PRAYER.

From the same.

I.

SEE the bright Morning Star,  
Fair Messenger of Day !  
Earth smiles, and all the Heav'ns  
Their gaudy Robes display.

II.

Straight let us leave our Beds,  
And with a Heart sincere,  
Raise to the Throne of Grace  
The Fervency of Pray'r.

III.

We pray thee, gracious Lord,  
Eternal Spring of Light,  
As from the Earth thou driv'st  
The dreary Shades of Night :

IV.

So let thy *Holy Spirit*,  
With living Splendour drive

*Traducat ad cœlestium  
Sedes beatas. Illius  
Nutu gerantur omnia :  
Cibumque sive sumimus,  
Seu quid negotii foris  
Tractamus, aut domi, intima  
Seu mente quid revolvimus,  
Id omne semper gloriam  
Spectet beati Numinis.  
Reſtor ſuperne cœlitum,  
Quæ mente totâ poſcimus,  
Hæc omnibus concedito,  
Qui corde puro te colunt,  
Et unicum Natum tuum  
Cum ſempiterno Spiritu.*



This Darkneſs from our Souls,  
And Saint-like Vigour give.

V.

That ſafely we may ſteer  
Thro' Life's tumultuous Sea ;  
And reach the Realms of Blifs,  
From all Pollution free.

VI.

May all the ſweet Repaſt,  
By which we daily live,  
Be deem'd thy bounteous Gift,  
And kindly Thanks receive.

VII.

May what we think, or ſpeak,  
Or aſt with buſy Hands,  
Tend to thy Glory all,  
And ſquare with thy Commands.

VIII.

Grant this to us, O Lord,  
Of Pow'rs thou Sov'reign Pow'r,  
Grant it to all, who *Thee*,  
Thy *Son*, and *Spirit* adore.



## PRECATIO MERIDIANA.

*7* *A M Sol citato fidere,*  
*Suprema cæli culmina*  
*Percurrit ; alma fervidis*  
*Tellus calefcit ignibus.*  
*At tu beato lumine*  
*Accende corda frigida,*  
*Pater benigne : in omnibus*  
*Tantos piorum sensibus*  
*Ignes amoris excita ;*  
*Ut quicquid orbis continet*  
*Præ te fit illis sordidum ;*  
*Nec ulla vis hunc fervidum*  
*Amoris æstum temperet :*  
*Sed usque crescens, omnia*  
*Convexa cæli transvolet,*  
*Summoque Patri vinculo*





## NOON PRAYER.

### I.

**T**HE Sun with pointed Blaze,  
To Heav'n's high Roof aspires,  
And warms the thirsty Earth  
With its enliv'ning Fires.

### II.

But with celestial Rays  
Our wint'ry Hearts enflame,  
And so provoke us, Lord,  
To love thy lovely Name,

### III.

That all the World besides,  
Vile in our Sight may prove ;  
Nor any Force destroy  
The Fervour of our Love.

Q 4

IV. Still

*Nos jungat insolubili.*

*Has nos ab imo pectore*

*Precationes mittimus*

*Tuas ad aures, maxime*

*Terræ, polique conditor;*

*Tu vota nostra Numine*

*Dextro secunda, idque ad tuam*

*Concede nobis Gloriam.*



IV.

Still soaring, let it rise  
Above the Heav'nly Plains,  
And bind our Souls to thee  
In ever-during Chains.

V.

Lord, from the Deep of Heart,  
We pour this ardent Pray'r,  
Oh ! for thy Glory's Sake,  
Vouchsafe a gracious Ear.



**EVENING**



# PRECATIO VESPERTINA.

*F* A M vesper ortus *Incipit*  
*Diem tenebris condere!*

*At nos parentem luminis*

*Sancti precemur, ne sinat*

*Noctem suorum mentibus*

*Caliginosam irrepere,*

*Seu dulcis almâ recreat*

*Sopor quiete, languida*

*Seu liquit ille lumina,*

*Nunquam recedat a piis*

*Lux sempiterna cordibus:*

*Ut semper indies magis*

*Magisque detur maximi*

*Benignitatem Numinis*

*Videre mente lucidâ,*

*Et hinc amoris optimi*

*Ardere semper ignibus.*

*Supreme*



## EVENING PRAYER.

### I.

**L**O! *Hesperus* appears,  
 Array'd with glimm'ring Light,  
 And threatens the Approach  
 Of sable-vested Night.

### II.

Oh ! let not Darkness, Lord,  
 Thy Servant's Soul invade,  
 Nor any Pow'r of Night  
 O'ercast a joyous Shade.

### III.

Whether refreshing Sleep  
 Seals up the willing Eyes,  
 Or, from the lab'ring Breast  
 Th' Indignant Stranger flies ;

IV. Let



*Supreme cœlitum Pater,*

*Votis tuorum supplicum*

*Aures benignas admove :*

*Ut sensa cordis omnia,*

*Et dicta, factaque ad tuam*

*Sic dirigamus Gloriam.*



IV.

Let not thy Heav'nly Light,  
Eternal Spring of Day,  
From sleepless pious Minds  
Be ever driv'n away.

V.

That with thy saving Grace  
Illumin'd more and more,  
Thy Goodness we may love,  
And reverence thy Pow'r.

VI.

Father of Heav'n supreme,  
Let this our Pray'r succeed,  
And to thy Glory turn  
Each Thought, and Word, and Deed.



IV.

Prayer for the Holy Spirit

Thou art Spirit of God

From Father and Son

By ever day's work

V.

Prayer for the Holy Spirit

Thou art Spirit of God

From Father and Son

By ever day's work

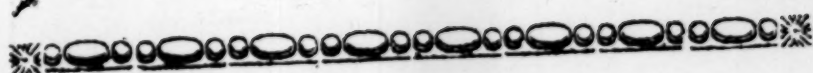
VI.

Prayer for the Holy Spirit

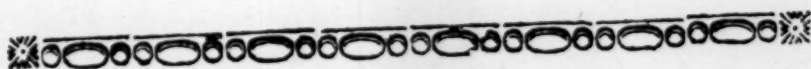
Thou art Spirit of God

From Father and Son

By ever day's work



# Divine P O E M S.



Divine Poems





## DIVINE POEMS.

*Great is TRUTH, and mighty above  
all Things.*

I ESDRAS. iii.



HIGH on the Royal Throne *Darius* fate,  
Princes around attend the nice Debate :  
When *Meres* thus began : - - - -

- - - - - Delicious *Wine*,

Exert thy Pow'r, and Victory is thine ;  
Thy Pow'r, that scorns to stoop to servile Fear,  
Breaks thro' Law-Cobwebs, and delights to err.  
It binds the Senses in a slumbrous Chain,  
And sweetly blunts the Poignancy of Pain ;  
To the poor Orphan, and the Debtor kind,  
To that a Father, and to this a Friend ;

R

Nor

Nor envy they the Fortune of the Great,  
 Scarce happier he, who fills the Royal Seat;  
 Thanks to the sprightly Cup, whose luscious Draught  
 Drowns ev'ry Sorrow, ev'ry anxious Thought!  
 It mounts the Peasant to his fancied Throne,  
 And swells him with strong Passions not his own;  
 It makes the modest rear a boastful Noise,  
 And as soon silenceth the Proud of Voice:  
 Cowards will fight when fummy *Wine* inspires  
 Their dastard Souls with animating Fires:  
 Nor can a Sense of Love, or Duty bind,  
 The furious Sallies of the guideless Mind;  
 They smite their Friends, not knowing whom they  
     smite,  
 Nor dream at sober Morn the Guilt of Night.  
 Such is the Strength of *Wine*. - - - -

- - - - He bow'd his Head;  
 When *Tatmai* rose, and thus respectful said:

Princes, can we behold and not admire,  
 The nervous Strength of *Man*, and active Fire;  
 Who ravages the World without Controul,  
 And flush'd with Conquest flies from Pole to Pole?

Yet

Yet mighty as they are, and great of Name,  
 Superior Pow'rs superior Honours claim :  
 Such is the *King*, at whose majestic Nod  
 Whole Nations trembling own an earthly God.  
 Does he delight in War? straight loud Alarms  
 Rouse ev'ry Breast ; *To Arms*, they cry, *To Arms* ;  
 Devoid of Fear, they crowd the lifted Plain,  
 And soon the Battle bleeds in ev'ry Vein :  
 The Strength of Art and Nature, (Rampiers, Walls,  
 And deep-fang'd Mountains) to their Fury falls :  
 They conquer, and are conquer'd ; but the Spoil,  
 And dear-bought Profits of the Soldier's Toil,  
 Before their honour'd Prince are humbly laid,  
 Themselves they think in Wounds and Scars well paid.  
 For him the Husbandman with sweaty Brow  
 Sustains the gainful Labours of the Plough,  
 And gratefully to him for home-spun Chear  
 Repays the Harvest of the bounteous Year.  
 Yet is the *King* but *Man* ; nor more than one,  
 Tho' Life and Death wait menial round his Throne ;  
 Tho' Slaughter gluts herself at his Command,  
 And ghastly Havock desolates the Land ;

And soon new Palaces, new Cities rise,  
And stately Forests shoot into the Skies,  
While he by Day enjoys the genial Feast,  
At Night the pleasing Sweets of balmy Rest,  
Safe in a watchful Guard, but safer far,  
When Love increaseth ev'ry Subject's Care,  
Who all their Art, and ev'ry Nerve employ,  
To serve their Prince, and give him boundless Joy,  
And what can boast a more extensive Sway,  
Than the great *King*, whom Nations thus obey?

*Zorobabel* now rose with modest Look,  
And graceful won his Audience e'er he spoke :

In vain (says he) the Strength of *Wine* ye boast,  
Or *Scepter'd Grandeur*, or the *warlike Host* ;  
All, all must yield, if I but but *Woman* name ;  
( Oh ! may my Words flow charming as my Theme ! )  
For *Kings* in splendid Majesty enthron'd,  
And *Heroes*, with immortal Honours crown'd,  
From *Woman* sprung ; to *Woman's* tender Care  
All owe a Debt, who breathe the living Air :

She

She rais'd them all from the dark Womb of Night,  
 - Nor e'er without her had they seen the Light ;  
 Not he, whose Labour bids the Vintage flow  
 With gen'rous Wines, to chear the Sons of Woe ;  
 Not he, who shines, most glorious to behold !  
 In Robes of various Dies, and labour'd Gold,  
 Her curious Work, that emulates the Sun,  
 And gives a double Lustre to the Throne.

Dull, and insipid wou'd all Transports prove,  
 Were they not sweeten'd with a *Woman's* Love.  
 When dress'd in ev'ry Grace, and ev'ry Charm,  
 What Heart so cold, so dead she cannot warm ?  
 Gold, Silver, Jewels are to Beauty paid,  
 When *Love* commands ; for *Love* will be obey'd ;  
 Such Toys and Trifles cast but feeble Rays,  
 To those that lighten from a beauteous Face :  
 On this we gape, and feast our fond Desire,  
 Till our ecstatic Souls are set on Fire ;  
 Nor can our Parents, Friends, or Country part  
 The dearest Object of the Love-sick Heart :



These shall be all forsook to spend a Life  
 In the sweet Converse of a faithful Wife ;  
 Her's are the Fruits of all our endless Toil,  
 And happy we, if all can gain a Smile.

In *Love* Man centers ev'ry Thought and Care,  
 Turns Robber, Thief, or Pirate for the Fair,  
 Fears not to brave the Perils of the Sea,  
 To face a Lion in his deathful Way,  
 Or tempt the Horrors of the stormy Skies,  
 When some imperious Damsel claims the Prize.  
*Love's* sweet Enchantments strike the Reason blind,  
 And taint with Madness the too thoughtful Mind.  
 To what strange Frenzy are some Wretches driv'n,  
 That mouthe with thund'ring Rants at partial Heav'n !  
 Others sit sighing out the lingering Hour,  
 And vanishing to Ghosts are never pitied more.

'Tis true, whole Nations trembling at the Nod  
 Of our great Prince confess the present God ;  
 But we have seen *Apame*, charming Fair,  
 Look down on Majesty with scornful Air :

Who,

Who, less than Wife, and surely somewhat more,  
 Sate on the King's Right Hand with Lordly Pow'r,  
 And taking from his Royal Head the Crown,  
 She with the borrow'd Honours grac'd her own.  
 And cou'd she more? (I speak with rev'rend Awe )  
 We saw her strike, yet scarce could think we saw;  
*Themafius'* Daughter of ignoble Blood,  
 With her Left-Hand did strike the Monarch-God.  
 Still, still he gaz'd, and with obedient Look,  
 And Heart all Love, enjoy'd the daring Stroke.  
 A Smile from dear *Apam'* is worth a Throne,  
 But worse than Death attends her angry Frown,  
 With supple Flattery he seeks his Peace,  
 And puts all Shapes of Folly on to please.  
 So great is *Woman's* Pow'r. - - - ,

He said ; and Whispers of deserv'd Applause,  
 And gentle Murmurs fill'd the decent Pause,  
 Till he resum'd his Song. - - - -

- - - - So great her Pow'r,  
 That soon alas! must set, to rise no more.  
 But view the Fabric of this spacious Earth,  
 And, deep in Thought, call all its Wonders forth ;

View the Expansion of the starry Sky,  
And say, how vast is that ! and this how high !  
If Thought can fly so swift, conceive the Sun,  
In endless Circles ever journeying on ;  
While round the Heav'ns and Earth he speeds away,  
And to both Worlds remeasures out the Day.  
Hence learn how great is *Truth*, most glorious Theme !  
“ The Cause of Causes, Pow'r of Pow'rs supreme ;  
Who form'd this Earth, and the Expanse above,  
And fix'd the Laws of their harmonious Love.  
All Regions of the Earth proclaim her Praise,  
And Heav'n extols her with *Seraphic* Lays ;  
The whole Creation trembles at her Name ;  
And all her Works eternal Honours claim.

What a dire Troop of sinful Follies spring  
From thoughtless Wine ? oft guilty is the King ;  
And *Women* sometimes err ; thus soon or late,  
The Sons of Men still labour out their Fate,  
The certain Fate, that waits 'em from the Womb  
Thro' ev'ry Stage to the inactive Tomb :  
But Truth, Almighty Truth, is ever young,  
Ever victorious, as for ever strong ;

Not

Not to be brib'd by Wealth, nor aw'd by Pow'r  
To rack the Orphan, or the Poor devour ;  
To deck a Knave with some high-honour'd Name,  
While friendless Virtue grieves her baffled Claim :  
But ever just, and righteous are her Ways,  
And tho' few follow her, yet all must praise.

Bless'd be the *God of Truth* ! whose potent Reign,  
The Glory of all Ages shall remain,  
Their Strength, and Pow'r, and Majesty confess'd ;  
Bless'd be the *God of Truth*, for ever bless'd.

He said ; --- the King himself the Speaker crown'd,  
And the glad People shouted all around.

“ Great *God of Truth*, most mighty is thy Pow'r,  
“ Let Heav'n and Earth thy Sov'reignty adore.





On SIN.

**W**HERE shall an unexperienc'd Muse begin,  
 To trace the thousand secret Paths of SIN ?  
 How paint her strange Variety of Drefs,  
 And all her guileful Stratagems exprefs,  
 Each soft Delufion, ev'ry fubtle Art,  
 To charm the Ear, or captivate the Heart ;  
 While ſhe fits watching ev'ry idle Hour,  
 And with our wanton Thoughts improves her  
 Pow'r ?

For ſome ſhe tries the Muſic, of her Tongue,  
 In Sounds far ſweeter than the *Syren's* Song ;  
 Reſiſtleſs this ; but when ſhe adds the Charms  
 Of Beauty, Oh ! how forcibly ſhe warms !  
 Reason ſubmits, and knows not to controul  
 The darling Paſſion of the raptur'd Soul.

Soon



Soon falls the Wretch to SIN an easy Prey,  
And Shame confounds, or Sicknefs ends his Day.

But if *Circean* Arts too feeble prove,  
She doubts not the Intrigue of am'rous *Jove*:  
When (as your *Poets* say) a Golden Rain  
He dropt in *Danae's* Lap, nor dropt in vain.  
Dire Thirst of Gold! what Magic in thee lies,  
That breaks thro' Honour, Friendship, Nature's Ties?  
No Act so vile, but thy persuasive Pow'r,  
Tempting with Semblance fair, can gloss it o'er:  
No Act so impious, but the daring Hand  
Will perpetrate, when urg'd by thy Command.  
Thou Bawd to SIN! chief Instrument to wound  
The Peace of Man, and scatter Death around.

But all submit not to the Pow'r of Gold,  
It seldom tempts the gen'rous, brave, and bold.  
Yet SIN, her willing Vot'ries to engage,  
Still ev'ry Humour suits, and ev'ry Age;  
And these to charm, displays a pompous View,  
Titles, and Crowns, a counterfeited Shew!

Ambition

Ambition rushes on with headstrong Force,  
No Curb can check the Fury of its Course ;  
No Laws, or human or divine, restrain  
The frantic Passion, fond Desire, to reign ;  
Till it o'erleaps itself, and falls full low,  
From visionary Joys to real Woe :  
As once from Heav'n usurping Angels fell,  
And by their mad Ambition founded Hell.

Thus SIN with Wealth and Pleasure oft deceives,  
And oft with Pow'r the free-born Mind enslaves,  
When Care we want, and Conduct to improve,  
With modest Art these Blessings from above ;  
But fly betimes, fond Youth, her treach'rous Wiles,  
And with Disdain return her Harlot Smiles ;  
Fair tho' they seem, fell Poison lurks beneath ;  
Her Service all is *Drudgery*, her Wages *Death*.





## On REPENTANCE.

'T IS a sad painful living Death he dies,  
Who from his God, his Guardian, faithless  
flies,

And vainly hopes in Sin's soft Arms to find  
Joys, that will satiate his luxurious Mind.  
Mistaken Wretch, a Tide of bitter Woes  
Sudden pours in, and the sick Heart o'erflows.  
Can Riches save him ? or can *Galen's* Art,  
With some kind Opiate lull the raging Smart ?  
No ; ever-wakeful Guilt still racks the Sight  
With ghastly Goblin Shapes, dread Sons of Night :  
Nor all *Peru* can bribe the Powr's above,  
Or the dire Inmate of the Soul remove.  
But hear the *Prophet's* Voice, a Voice from Heav'n,  
That cries, *Repent, your Sins shall be forgiv'n.*

Has then *Repentance* such a mighty Charm,  
To stay the Thunderer's uplifted Arm ;

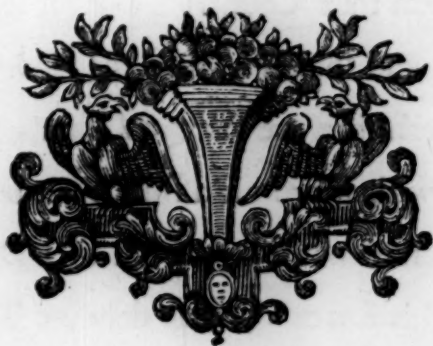
T' arrest

T' arrest the flying Bolt, prevent the Blow,  
And smoothe the Terrors of his angry Brow ;  
To give a Theme for Praise around the Throne,  
And glad all Heaven with a new-born Son ?  
Can it recall the Sinner's fleeting Breath  
From the dread Confines of eternal Death ;  
Heal his sick Heart, and pleasingly controul  
The various Passions of the stormy Soul ?  
Can it resolve them into Peace and Love,  
Fit for the Converse of the Saints above ;  
The Faith confirm, the dying Hopes revive,  
With all that Man can ask, or God can give ?  
And will you not repent ? unthinking Fool !  
To sport thus long with an immortal Soul ;  
To give it up a Prey to fullen Care,  
And all the hideous Horrors of Despair ;  
To plunge in an Abyfs of Misery,  
When 'twere as easy to ascend the Sky ;  
To urge th' unmeasur'd Hate of God above,  
When 'twere as easy to regain his Love.

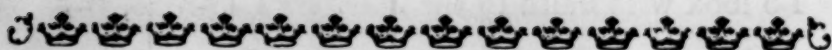
'Tis but to bow the stubborn Knee to Heav'n,  
And ask with Heart sincere to be forgiv'n ;

To

To look with Faith to the *Almighty's* Throne,  
 And plead the Merits of his dying SON.  
 So shall the glorious *Paraclete* descend,  
 And from thy Bosom drive the busie Fiend.  
 Whence all thy Fears, and anxious Doubts shall cease,  
 And ev'ry Scene of Life be blest with Heav'nly Peace.







### On DEATH.

**W**HAT means this mad Ambition to be great,  
 As if the Pomp and Pageantry of State,  
 Scepters, or Crowns, cou'd stay the fleeting Breath,  
 Or free his Captive from the Arms of DEATH?  
 He smiles, to see with what industrious Toil,  
 Some labour to increase the Golden Pile;  
 While others rack the Poor, their Friends betray,  
 Or fawn upon their Country's Foe for Pay.  
 He smiles, and shakes a while his *Ebon* Dart,  
 Then pierceth sore the sturdy Villain's Heart.  
 Where's now their promis'd Bliss, their hopeful Scheme?  
 Alas! we know not where; 'tis all a Dream:  
 Their Gold is scatter'd, that delusive Trust!  
 Their Glory wither'd, and themselves are Dust.  
 So vain is human Pride, all earthly Pow'r,  
 And guilty Joys, which frantic Men adore;  
 Since DEATH is instant, and whene'er he likes,  
 Call'd, or not call'd, the grisly Phantom strikes.

But

But let the conscious Sinner dread the Stroke,  
And cow're beneath the Terror of his Yoke :  
Like Fools, who Fortune's Goddeffs-ship maintain,  
And bow to th' Idol of a sickly Brain,  
Let them revere the Pow'r themselves have giv'n ;  
For DEATH was never made by th' Hand of Heav'n,  
But born on Earth, (or he had never been,)  
His Father SATAN, and his Mother SIN :  
The Righteous know him not, or know his Pow'r,  
Long since destroy'd by *Christ*, their SAVIOUR ;  
Who dy'd, and rising from the vacant Grave  
Triumphant, made the Tyrant King his Slave.

To die, -- to sleep, -- yet more ; 'tis Life new-born,  
To taste the Sweets of a more glorious Morn ;  
A Morn, whose Beams of beatific Light  
Shall cloudless shine, nor ever set in Night,  
But from their living Spring flow, fair and gay,  
To glad the Sons of Heav'n with everlasting Day.



On HELL.

**T**HINK not to die, and in the senseless Tomb  
 Calmly to sleep, is all the Sinner's Doom,  
 As if no After-Pains were to be fear'd,  
 Nor *God* in Judgment terrible, rever'd.

'Tis not all Cant, or Sounds of empty Air,  
 That from the warning Pulpit wounds the Ear,  
 The very *Word* of *Heav'n's Almighty Lord*,  
 That pierceth deeper than the *two-edg'd Sword*,  
 Threatens a living Lake of sulph'rous Flame,  
 Ever to feed upon th' immortal Frame,  
 Unable to consume its lasting Prey,  
 Or grant that wish'd-for Blessing, *not to be*.  
 This is the Sinner's *Hell*, and to be driv'n  
 In endless Banishment, from *God* and *Heav'n*;  
 Where pining Sorrow, vainly-mad Despair,  
 With Pains too shocking, ev'n for Thought to bear,

Still

Still urge the Wretch, that on the Torture lies,  
Sleepless, and ever-dying, never dies.

The Murd'ers here pour forth their hideous Yell;  
First Tenants, and the blackest Band in Hell:  
From him who' a *Brother* slew in envious Rage,  
To all pretending *Cato's* of this Age:  
Who lavish of a Treasure not their own,  
Contrive eternally to be undone;  
From Ills they fly, and momentary Pain,  
Poor Cowards as they are! but fly in vain:  
Legions of Devils watch the fatal Blow,  
And hail the new Companion of their Woe.

Nor can the Traitor hope a milder Fate,  
Th' Oppressor, Covetous, or lustful Great,  
Much less the Atheist, (Atheist now no more,  
Tho' he *Spinoza* were, or *Hobbs* before,)  
Or any of that Crew, whose daring Rage  
Empties its Venom on the *sacred Page*;  
Nay, adds to impious Jests Scurrility: -----  
If here I tremble, *W--lft-n*, 'tis for thee,  
Still mindless that thy *God* can still forgive,  
And only to Repentance bids thee live.

An execrable Band of Crimes remain,  
 That merit *Hell*, and *Hell*'s their certain Gain :  
 But to declare what is, or what has been  
 The num'rous Progeny of \* *DEATH* and *SIN*,  
 Requires a God, or more than human Mind,  
 Since † *Virgil* the unequal Task declin'd.

But *God* in Mercy hath each Sin declar'd,  
 And *Hell* assign'd to each, its due Reward :  
 That hence we might indulge a pious Dread,  
 And this Life's slipp'ry Path with Caution tread.  
 Know then, and fear ; for as he is most true,  
 His *Wisdom* cannot threaten, what his *Pow'r* can't do.

---

\* *Vid.* Milton.

† *Virg.* *Æn.* vi. 625.







On HEAVEN.

Celestial Faith ! lend me thy piercing Eye  
 To view the Glories of the distant Sky ;  
 Fast fix my Mind, preventive Hope, on these,  
 Nor let the Earth with gaudy Trifles please ;  
 And, gracious Charity, do thou inspire  
 My rapt'rous Soul with all-informing Fire.

Now, now I see, or think I see th' Abode  
 Of perfect Saints, the Paradise of God. ---  
 This is that SALEM, of substantial Mould,  
 Whose Walls are Diamond, and whose Streets are Gold,  
 Whose Day is not illumin'd with the Sun,  
 Nor Night is guided by the changeful Moon ;  
 Nor busy Day, nor silent Night are here,  
 Nor restless Seasons fill the circling Year :  
 But God, the Spring of Light, pours from the Throne  
 His Radiant Glory, ever constant, ever one.

No dull-ey'd Melancholy, or mad Despair,  
 Pale Sicknefs, meagre Want, or gloomy Care ;  
 No jealous Envy, or revengeful Hate,  
 Can pafs the sev'n-fold Adamantine Gate ;  
 Nor Death, who Thousands to thefe Realms of Blifs  
 Daily conveys, can get himfelf Access :  
 But all is Harmony, and Love and Joy,  
 And Sweets that ever fatiate, never cloy,  
 Where Life, a Shadow, or a Dream before,  
 Now reigns with real and immortal Pow'r.

Here flaming *Seraphim* incessant fmg  
 The wondrous Praise of their Almighty King ;  
 And all th' Angelic Hoft in folemn Strains  
 Fill with Devotion the Empyrean Plains ;  
 Patriarchs, who Virtue's facred Paths firft trod,  
 And taught the Infant World to know their God ;  
 Prophets, whose myftic Oracles of Old,  
 Our fuffering, dying Saviour Chrift foretold ;  
 And holy' Apoftles, who confirm'd their Lord,  
 And far thro' diftant Nations fpread his Word ;  
 Martyrs, who Heathen Cruelty defy'd,  
 And for Truth's Sake with ftubborn Patience dy'd ;  
Kings,

Kings, who dealt Love and Justice from the Throne,  
And made the Welfare of Mankind their own ;  
And Prelates, who with Christian Zeal inspir'd,  
Their Maker's Glory, not their own, desir'd ;  
Whose Precepts Sanction from their Lives receiv'd,  
Who taught like *Compton*, and like *Compton* liv'd.  
Th' unbias'd Judge, the Patriot, ever true  
To serve his Prince, and serve his Country too ;  
These, with innumerable Numbers more,  
The charitable Rich, the virtuous Poor,  
All these their joyful Hallelujahs join,  
And swell with tuneful Harps the Song divine.

Well may they sing, and praise Almighty Pow'r,  
And with ecstatic Gratitude adore,  
Who at the Fount of Truth their Thirst allay,  
And all God's complicated Works survey ;  
In Nature, Providence, and Grace still rise  
New Wonders to engage their feasted Eyes ;  
Who seeing all that Beauty can express,  
Love all they see, and all they love possess.

Lord, what is Man, for whom thou hast prepar'd,  
This blissful Heav'n, unmerited Reward ?  
Oh ! cou'd th' Aspirer, or the Slave to Gold,  
These Fields of Lights, and starry Crowns behold,  
With what Contempt and Scorn wou'd they look down  
On gilded Clay, or a precarious Throne !  
The Libertine wou'd quit, with easy Strife,  
The darling Pleasures of his wanton Life,  
Knew he what Transports here fill ev'ry Breast,  
The Scene how pompous, how profuse the Feast.

Hither, great God, let all our Wishes tend,  
And pant for this our happy Journey's End,  
Where Joys commensurate to' our Souls abound,  
And Love, and Peace, for ever keep their Round !



*The CONCLUSION.*

**W**HEN *God* in all his Works his Pow'r displays,

Excites our Wonder, and demands our Praise,

When such consummate Art, such Beauties shine

In ev'ry Part of human Form divine ;

When the least Insect vile, that creeps the Ground,

Can pose the learned, and' the wise confound ;

When Prodigies are daily starting forth,

And frequent Judgments shake the guilty Earth ;

'Tis strange, how *Man* can play the Atheist's Part,

And 'gainst Conviction steel the stubborn Heart ;

Who, proud of Strength and Riches not their own,

Vainly presume th' Almighty to dethrone ;

As Children, when they 've clos'd their willing Eyes,

Deny the Sun his Splendor in the Skies.

How



How impotent their Aim, do all they can !  
How far beneath the Dignity of *Man* !  
Whom *God* hath with a second Portion blest'd,  
Next Angels, his chief Favourite confess'd ;  
They in high Heav'n their full Perfection know,  
But Man a while reigns Paramount below,  
Destin'd e'er long to reach the starry Skies,  
And reign with them in everlasting Bliss.  
With so sublime a Nature ill it suits,  
To wish to live, or wish to die, like Brutes,  
Thoughtless of God, to draw in vital Breath,  
Or sink to nothing in the Shade of Death ;  
Poor Comfort this ! if this were certain Fate,  
Scarce wou'd the *Devil* envy such a State.

But grant a *God*, grant a Supreme above,  
Which the most subtle Art cou'd ne'er disprove,  
Nor can an idle Wish, or airy Dream  
Disarm his Pow'r, or prevent his Scheme ;  
When *Judgment* shall o'ertake the World, and all  
Must forcibly obey the Trumpet's Call,

Where

Where shall the Sinner fly ; or how appear ?  
 Well it becomes the Righteous now to fear,  
 Hopeless of Pardon, such the Guilt is known  
 Of their Forefathers Crimes, and such their own,  
 Had not *Christ* died, the sinning World to save,  
 And ransom captive Mortals from the Grave.  
 “ Then all is well ; the wicked too shall live,  
 “ And taste the Blessings that a God can give.  
 No ; they long since have forfeited their Claim,  
 Who madly scoff’d at the *exalted Name* ;  
 Who Falshood to celestial Truths preferr’d,  
 And Slaves to Folly, not unwilling err’d ;  
 Who scorn’d the proffer’d Grace, hence doom’d to  
 feel  
 The poignant Pains of their long-banter’d Hell.

More I might add, but more I fear in vain,  
*The Die is cast*, with little Hopes of Gain ;  
 Cou’d I express my Aim with better Grace,  
 Or GIBSON’S Motives in POPE’S Numbers  
 dress,

In

In vain should I expect that Soul to win,  
That long enslav'd to some habitual Sin,  
Rejects what Heav'n-taught Prophets erst have  
said,  
Nor would believe *One risen from the Dead.*

*F I N I S.*



THE



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